ADVENT SOURCE COLLECTION
General Conference of Seventh-Day Adventists
WASHINGTON, D. C.
No. 182

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DEFENCE

OF

ELDER JOSHUA V. HIMES:

BEING A

HISTORY OF THE FANATICISM, PUERILITIES AND SECRET WORKINGS

OF THOSE WHO, UNDER THE GARB OF FRIENDSHIP,

HAVE PROVED THE MOST DEADLY ENEMIES OF THE ADVENT CAUSE.

(PUBLISHED BY ORDER OF THE CHARDON-STREET CHURCH.)

BOSTON:
No. 8 Chardon-street.
1851.

ADVENTIST
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ACTION OF THE CHARDON-STREET CHURCH.

Whereas, Elder J. P. Weethee, once pastor of this church, has conspired, with others, against us, and has deceived and led away some of our number to unite with him to break up the church, and destroy the character of Elder J. V. Himes, our beloved pastor; and whereas, they have published a scandalous and libelous pamphlet to the world, fraudulently in our name, purporting to be a trial of Elder J. V. Himes; therefore,

Resolved, 1. That a full and clear defence of this church, and its pastor, be prepared and published, beginning with the defection of J. Starkweather, with whom our difficulties commenced, comprising the defection and fall of T. G. Clayton, with the history of the secret workings and defection of J. P. Weethee and his associates.

Resolved, 2 That the following persons be appointed to prepare and publish the defence.

SYLVESTER BLISS,
Elder APOLLOS HALE,
JOHN LANG,*
JOHN EMERSON,*
WM. L. HOPKINSON,
PETER HOBART,*
JAMES KELSEY,*
J. W. WEST,*
WM. STACY.

(Extract from the Church records.)

* Officers of the church.

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PREFACE.

It is a painful necessity that compels the publication of the following pages. For a long time it was hoped that this necessity would be obviated, and the publication be not needed; but after a long delay, it has been found that the original conspirators, having united with other disaffected elements, are determined to leave no stone unturned by which they may crush or pervert the instrumentalities by which the Advent cause has been sustained in its purity thus far; and that it is necessary to have the past history of these co-workers, and their secret workings, presented in a succinct form, by which to meet their slanders, wherever they may attempt to impose them.

The necessity of this was strikingly seen when Elders Osler, Kimball, and E. Burnham held a series of meetings at Providence; when Mr. Marsh attempted to defeat the action of the Conference at Auburn; when Weethee, Needham, and Lenfest attempted a like work at Salem; and in late conferences of Weethee and Marsh at Rochester and New York. In the former case, the meeting at Providence was disturbed immediately on the pronouncing of the benediction, by an emissary from Needham's congregation, who distributed among the audience—many of them strangers—Weethee's slanderous pamphlet. The same thing was subsequently done there when Mr. Himes lectured in that place. They have also anticipated his labors in other places, and had their emissaries on hand to distribute W.'s pamphlet, and otherwise counteract his labors. In Providence Mr. Himes' labors were met by one of Needham's partizans, who in-

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serted in the "Daily Mirror" of that place, Feb. 26th, 1851, and at other times, the following

NOTICE.

"A wise man will hear and will increase learning; and a man of understanding shall attain unto wise counsels."—Prov. 1:5.

"THE TRIAL OF ELDER J. V. HIMES

Before the Chardon-street Church, Boston, in pamphlet form, may be had at 186 Westminster-street, Providence, R. I.

"He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy."—Prov. 28:13.

The above pamphlet developes the character of Mr. Himes while professing to believe in the speedy personal Advent of Christ, and shows that selfishness and corruption marked his course even while professing a high degree of sanctity. He has refused the most honorable terms of investigation, and is therefore shown to be guilty of all laid to his charge.

RANSOM HICKS,
Librarian of Books and Tracts pertaining to the Second Advent.

The Chardon-street Church immediately published the following denial and letter:—

The Chardon-street Church, Boston, to the Second Advent Church, Providence, R. I., greeting:

DEARLY BELOVED:—An advertisement and statements concerning the thing advertised, contained in a paper published in your city, called the "Daily Mirror," has been brought to the notice of this Church, by some members of your body; and the undersigned have been appointed a committee to prepare and forward to you the doings of this Church in reference thereto.

At a meeting of the Chardon-street Church, held March 2d, 1851—the above advertisement and statements having been read—the following preamble and resolutions were presented by Bro. A. Hale, and on motion of Bro. W. L. Hopkinson, seconded by Bro. Lewis Hersey, were unanimously adopted:—

Whereas, the attention of the Chardon-street Church has been called to the advertisement in a Providence, R. I., paper, called the "Mirror," of a "pamphlet" entitled "The Trial of Elder J. V. Himes before the Chardon-street Church, Boston;" and whereas this Church supposes that the editor of said paper had no design to do injustice to any person concerned, by inserting that advertisement, but has been imposed on by others; and whereas the above advertisement, whether so intended or not, does the grossest injustice to this Church as a body, and to Elder J. V. Himes in particular; and whereas the position and responsibility of those connected with the fabrication and circulation of the above "pamphlet" have rendered them of late unworthy of any special attention by this Church, but as the said pamphlet is now announced and commended to the public through an organ supposed to be of some influence, and responsible for its contents, this Church deem it right and proper that such an organ be held amenable for the part thus taken, unless it shall justify itself therein, or honorably clear itself from the wrong thus perpetrated; therefore,

Resolved, 1st. That the above "pamphlet" and its advertisement can be regarded only as a base and libelous imposition, as no trial—such as the community understand by the word trial—or such as the pamphlet advertised pretends to describe, has ever taken place, in the case of Elder J. V. Himes.

2d. That it is well known to this Church, that at the time the "pamphlet" was being fabricated, Elder J. P. Weethee—one of its fabricators—was not "the pastor" of this Church, nor were those engaged in aiding and abetting him members of this Church. And it is equally well known that while he *was* recognized as the pastor, and those associated with him recognized as members, they had not the power to force, nor the ability to deceive, this Church to take any part with them in the work of darkness, to which the pamphlet itself informs us he had devoted himself; and on this account he, with them, went out from us, that they might bring to an issue the work they had attempted.

3d. That this Church is by no means displeased that such a pastor and such members should depart from them, or that they should give a "pamphlet form" to the slanders which they had more privately circulated, inasmuch as it testifies, under the hands of J. P. Weethee and G. Needham, to the truth of facts which they had publicly, repeatedly, and most solemnly denied; and has given an opportunity for the one chiefly implicated to clear himself from the things charged against him, with such deadly intent, and in so unworthy a manner.

4th. That, according to the admissions of the pamphlet itself, so far as there has been anything done which its authors might call a "trial," it has been planned, controlled, and reported by those who first conspired together privately to attempt the destruction of J. V. Himes' moral character and influence; and this, after they "had refused the most honorable terms of investigation."

5th. That this Church hereby inform and assure their brethren and friends in Providence, and (if they so advise) the editor and readers of the "Mirror" also, that the article to which this is intended as an antidote, so far as it advertises the pamphlet, or pretends to state its character, is totally and utterly false, injurious, and libelous in the extreme; and this is known to those who fabricated the same, and to all others who are at all acquainted with its history.

6th. That this Church recommend to all who wish to understand the merits of the case of Elder J. V. Himes, as involved in the matters falsely reported in the above "pamphlet," to read the "Vindication," which may be had gratis by applying to any of the established agents of the Second Advent publications.

7th. Finally, resolved, that the Second Advent Church in Providence be, and hereby are, permitted and requested to make such use of this preamble and these resolutions as they deem proper, in order that the public may be disabused, and that any further action in the case may be rendered unnecessary. In behalf of the Church,

A. HALE, *Com.*
J. LANG, *Ch'm pro tem.*
W. L. HOPKINSON, *Sec'y.*

Notwithstanding their attacks may be thus met, from time to time as they are made, yet it has been found that some clear development of the whole history is needed, to have on hand, to meet them with, wherever they may attempt like efforts, and to put into the hands of candid persons who are in danger of being imposed on by them.

This is furnished in the following pages, in which the early history of the co-workers is developed, and in which they are followed day by day, and step by step, from the first conception of their conspiracy, to the final union of all the disaffected elements at their late loving meeting. By a careful analysis and comparison of developments, in their several letters and conversations, with those in the "pamphlet" and "Vindicator," they are completely stripped of the secrecy in which they had attempted to shroud themselves, and are shown up in their own native garb.

It has been painful to allude to the agency of Micajah Wood, in his connection with them; and his name would have been omitted as far so it could be, consistent with justice, on account of his being now deceased; but Weethee's attempt to canonize him, and make capital out of his pretended dying testimony, makes that now impossible. In an obituary notice of him in the "Harbinger" of March 22d, Weethee remarks of him that "he was associated with Mr. Himes nearly twenty-two years," and adds :—

> "Since he has taken a very active part in the late 'Boston difficulties,' as will be seen in the pamphlet containing the [mock] trial of J. V. Himes, [see p. 189,] I was particular to note the state of his mind in his last illness. As he has been charged by Mr. H. with testifying in that trial to what is not true, as he drew near the grave, I, with others, inquired in regard to his testimony and his course.—His reply was: 'What I said is true;' 'I have not acted in haste;' 'I have nothing to take back;' 'I have not changed my opinion of Eld. Himes, nor of his ruinous course;' 'I should be glad to live, if it is God's will, to see truth triumph, and iniquity put down.'" Weethee says: "I give this because it is the testimony of a dying man, which must be received as truth under such circumstances."

Such testimony must be received, if men who know they are to die, have always been known to tell the truth. Melancholy experience has, however, demonstrated, that men have been known to die without experiencing any such reformatory process. In the case of the Professor referred to on p. 2 of his "pamphlet," who took "a decided stand against" Weethee, he refers to it as a significant fact, that in three weeks from that time he was a corpse; and he does not intimate that any *recantation* was made. In the case of Mr. Wood, all during the fore part of his illness he did not relinquish the hope of being again able to get about: and for the last ten days he was in a kind of stupor, which made it difficult for him to have a realizing sense of his condition. If, however, he did have any such conversation with Weethee—who was interested to get something of that nature from him, as a mantle for himself, and of whose facility in equivocation these pages furnish abundant evidence—it would be more than neutralized by his various declarations when well, that he knew nothing against Elder Himes. Thus to Mr. Apolonio, who boarded with him two years, the worst that Mr. Wood alleged was, that Elder H. would not favor such an organization as he (Wood) wanted.—See p. 34. To the Boston Conference, in May, 1850, he declared that he had known Eld. H. twenty years, and he knew of nothing to implicate his character; and, said he, "Don't you think I should have known it if there was?"—See p. 121. To Elders Osler, Daniels, and Gates, Mr. Wood affirmed at his own house, that Chardon-street Church did not believe those charges which Weethee now attempts to sustain by his dying testimony.—See p. 137. To Deacon P. Hobart, he declared that these charges, which he afterwards testified to, were all lies, and that he did not believe them.—*Ib.* When Elder I. H. Shipman inquired of him if anything could be brought against Mr. Himes, he said, "No,—nothing."—*Ib.* To Elder I. E. Jones, he affirmed that they would give Mr. Himes "a clean breast" from all those charges; and that he must clear Weethee; but when told that Mr. Weethee could not be cleared without an investigation, "Mr. Wood at once became greatly impassioned, and said: 'Well, if you want to press this matter, go on. You will get enough of it before you get through with it. There are more than fifty disaffected persons in this city who *would swear* to anything that was ever said about you; and Needham will carry this matter as far as you want to carry it."—See p. 145.

The above testimonies, sustained by so many witnesses, will more than neutralize any effect that Weethee may hope to accomplish by his testimony of Mr. Wood's dying testimony, which he testifies to for the purpose of screening his own agency, and which on Weethee's admission at the close of his pamphlet, is consequently to be received with great caution—it being inadmissible in a court of justice—himself being interested in it.

From the first, this has been a very painful business, but principally on account of its disastrous effect on the cause. These pages develope the exceeding wickedness of their secret workings, and the unwearied efforts made to induce them to submit the question to the impartial judgment of the brethren; and yet after the repeated offers made them, (see pp. 124, 141, 168, 169, 171, 186, 189, 199, 203, 204, 210,) and their stubborn and insolent refusals, until those standing on the original platform of Adventism have lost all confidence in their sincerity, their desire for an amicable adjustment, and their piety, Mr. Marsh comes out in the "Harbinger," of April 26th, and says: "Weethee and Needham have done all the Gospel requires them to do to bring the whole matter to a righteous settlement"!!

As the permission of evil always developes a certain amount of good, the friends of righteousness have the satisfaction of knowing that so large a number of those whose hearts have been proved so corrupt, are now fully known, and are forever separated from connection with the cause, unless restored by repentance and reformation. But of this, it must be confessed, there is little hope. And a profession of penitence, when they have been detected in such work while professing sincerity, would require a long trial before they could be trusted in a post of confidence.

CONTENTS.

PART I.—THE OPPOSITION WITHIN.

Page.

Chapter I—Opposition within common to all causes..Existed in the days of the Apostles, and in the time of Martin Luther..First effort at union of action..The first Conference..The object of our union - - - - - - - 1

Chapter II—Judaism..Case of John Starkweather..His personal appearance..Epileptic and cataleptic exercises..The crisis..Starkweather sets up a separate meeting..Extends his labors to other places..His conference at the Marlboro' chapel..Discordant elements..Silas Lamson..Abby Folsom - 6

Chapter III—The cry of Babylon..The "Voice of Truth"..The Boston Conference of 1844..A confession..The "Shut-door" theory..J. Turner..S. S. Snow..The fourth angel..E. Jacobs..J. D. Pickands..J. B. Cook..Annihilation of infants..The shut-door..Feet-washing and kissing..Healing the sick, &c..The Albany Conference..Opposition of the "Voice"..The "Gospel Standard"..' Bible Advocate," &c. - 16

Chapter IV—T. G. Clayton's course..He sets up a new meeting..Attempts to destroy the character of Elder Himes..Is detected and defeated..His secret correspondence..History of the "parable"..Connection of J. Turner with Clayton..Falsehoods..I. C. Wellcome's certificate - - - 26

Chapter V—Disaffection of M. Wood..Purchase of Chardon-street chapel..Trial of J. Turner for falsehood and slander..Case of J. Marsh..His approval and disapproval of the same things..His misrepresentations of the Eastern conferences..Action of those conferences on his case..He receives it as an excommunication..His confession at Homer - - - 33

PART II.—THE WEETHEE CONSPIRACY.

Chapter I—Early history of Mr. Weethee..First information respecting him..Recommendation to the friends in Cincinnati..His view of the third angel..His chagrin that his writings were unnoticed..His visit East..Is accused of plagiarism..His equivocation respecting it..Proof of the charge..His return West..His aspirations for the chair editorial of the "Herald"..Letter of Elder J. D. Boyer - - - - 41

Page.

CHAPTER II—Weethee is invited to the pastoral charge of the Chardon-street church..Writes articles for the "Herald"..Suddenly stops..Needham's sympathy with him..N.'s opinion of his present associates..Weethee's visit to New York..His exaggerated account of the same..He demands the removal of the editor of the "Herald"..Is refused..Attempts to prejudice the minds of Elders W. Burnham and J. Cummings - 48

CHAPTER III—Conversation of Weethee with M. Wood and L. P. Judson..Meeting of the "Class for Mutual Improvement"..Their appointment of a committee..The Class repudiate the duties assumed by the committee..Interview of Weethee with Judson..Attempts to prejudice Elder Southard..Judson's letter to Elder Mansfield..His visit to Salem..To Providence..Elder Himes' visit to Worcester..Weethee arrives, after H. leaves, in "a flood of tears"..Needham's first letter to Elder Mansfield..Everything to be kept the most profound secret from Elder Himes - - - - - - 57

CHAPTER IV—Needham's statement of the rent of the chapel..Attempt to deprive Mr. Himes of the credit of doing anything..The coal bill..Misrepresentations respecting it..The three conspirators have their first secret meeting all day in Weethee's bedroom..Judson's letter to Providence..His development to Elder Osler..Needham writes his second letter to Elder Mansfield..Mis-statements in the same..He is very anxious to get hold of the *rabbit*..Liberal offer of two dollars to Elder M. - - - - - - - - 67

CHAPTER V—Weethee visits Lowell..Attempts to prejudice Eld. Edwin Burnham..Elder B.'s testimony..Meeting at Dr. Peirce's..Weethee's cautiousness..Makes confidants of none he fears will betray him..Mr. Buffum's story..Money loaned to Dr. Peirce..Judson goes again to Providence..Testimony of Bro. A. Pearce..Judson's letter to Elder Fassett..The plan developed..Great secrecy to be observed till all is ready..Eld. Brown's testimony - - - - - - - 81

CHAPTER VI—Elder Mansfield's letter to Weethee..He advises clemency and moderation, and asks not to withhold justice..Weethee sees that Elder M cannot be gained for unjust purposes..His letter to Mansfield..Thinks no intimation should be made of his designs, and that enough have been secured to accomplish his end..Elder Burnham consults Elder Pearson..The latter advises with his father as to his duty..His prompt development of the plot to Elder Himes..Arrangements made to go to the New York Conference..Interview on the route 93

CHAPTER VII—Meeting of the Conference at New York..Some movement indicated..Attempt to keep Professor Whiting from being the President..The conspirators move cautiously..Weethee's attempts at Bro. Warner's..It makes Needham sick..Needham attempts to spring a trap on the Conference for a delegated one..Needham's third letter to Elder Mansfield..Thinks they have been betrayed..Pledges himself to stand by Weethee, and submit his "poor pate" to the peltings of the storm..His generous support of the Tract and Mission cause..The article "More Secret Workings"..Interview of brethren with Weethee..Returns to Boston - - - 103

Page.

CHAPTER VIII—Meeting of the Boston Conference..Weethee and Needham develop themselves..They pass through a scorching ordeal..The former shows signs of penitence..Interview between him and Elder Robinson..Needham's charges founded on Madam "Rumor"..His fourth letter to Elder Mansfield..He piteously begs that his letters may be burned..Is disappointed..Calls his friend a traitor - - 119

CHAPTER IX—Weethee seeks to escape from his position..Affirms that he had not thought to hurt a hair of Elder Himes' head..Testimony of Deacon West..Of Elder Osler..Of Dea. Hobart..Attempt of the conspirators to prevent Needham's charges being heard by the church..They offer to clear Elder H. if he will clear Weethee..Elder Himes urges a trial..Interview of Elders Robinson and Jones with Weethee..Members added to the church for a specific purpose..Testimony of Elder Jones..Meetings of the officers of the church..The charges voted to be unworthy of further notice..Report of the officers - - - - - - - - 139

CHAPTER X—Needham's fifth letter to Elder Mansfield..Parable of the stagnant pool..Weethee's second letter to Elder Mansfield..Meeting of the Chardon-street church..Refusal of Weethee to let any report of the doings of the officers be made..Pronounces the charges dead, and not subject to further action..Members hurried into the church for a specific purpose..Efforts of Elder H. to get action on Needham's charges..Weethee prevents their so doing..Refuses to put motions, &c. 157

CHAPTER XI—Elder Himes submits Needham's charges to a council of his brethren..The second Boston Conference..Efforts of Elder C. B. Turner and Bro. C. Merchant to induce Weethee and Needham to submit to an impartial council..That effort ineffectual..The decision of the council - - - 167

CHAPTER XII—Weethee draws off a party from the Chardon-st. church..The church elect Elder Himes for their pastor..They act on Needham's charges and repudiate them..Weethee sends a document for publication..Tries to recall it..Weethee's party institute new charges against Elder H...Call themselves the "Supreme Court of God on the earth," and hold a mock trial..They publish a libelous pamphlet..Elder Mansfield writes Needham..Needham threatens the law if his letters are published..Again refuses to submit to a council - 179

CHAPTER XIII—Elder Mansfield consents to the publication of the evidences of Weethee and Needham's conspiracy..He writes to N...Reply of N.'s church..Hamblin confesses that his name has been forged to a certificate in Weethee's pamphlet..Elder Berick endeavors to induce Weethee to refer the matter to impartial judges..W. refuses..Interview of H. Tanner with W...Publication of the "Vindicator"..The conspirators falsify the words of Mr. Dow - - - - 209

Page.

CHAPTER XIV—Correspondence of Bro. H. Tanner with the parties, for the purpose of effecting a settlement..Weethee and Needham convince the committee of their insincerity, who consequently refused to act..Interference of J. Marsh..Action of the Church in Albany on his case..Correspondence of H. Tanner with J. Marsh - - - - - - 210

CHAPTER XV—Attempted Bribery..Letter of Weethee and Needham to Elder Himes..Elder Himes' reply - - 233

CHAPTER XVI—Meeting of the conspirators and their sympathizers..They organize under a separate party..Conference at Auburn, N. Y...Mr. Marsh goes there with a party, and attempts to defeat all action..Conference at Salem..Weethee, Needham, and Co., attempt a similar work there..are rejected as members..Reasons for their rejection - - 246

CHAPTER XVII—The sympathizers of the conspirators call a Union Conference at Rochester, and one at New York..The elements of that union.. The object of it..Turner's charges against Needham and others on his trial..Concluding remarks.

PART I.

THE OPPOSITION WITHIN.

CHAPTER I.

Opposition within common to all causes—Existed in the days of the Apostles, and in the time of Martin Luther—First Effort at Union of Action—The First Conference—The Object of our Union.

THE most painful form of opposition that any are called to encounter, is that which exists in near connection with themselves. Enmity from within is to be looked for: for Satan is well aware, that that is the most unguarded point, and, consequently, the one most easily assailed. The last persons we expect to turn against us, are those whom we have cherished in our bosoms; and when they do turn, their enmity is harder to be borne. Says the Psalmist: "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." And again he says: "For it was not an enemy that reproached me: then I could have borne it; neither was it he that hated me that did magnify himself against me: then I would have hid myself from him; but it was thou, a man mine equal, my guide and my acquaintance. We took sweet counsel together, and walked to the house of God in company." Such opposition is not only likely to be excited by Satan, but it is a matter of prediction. Says the Saviour: "A man's foes shall be they of his own household."

Such opposition is not peculiar to religious bodies. No body of men, political or religious, has probably ever existed without having to contend with this spirit. Those who have come in among them have afterwards turned against them, and done what they could to draw from and destroy them. Such opposition is not peculiar to this age of the world. In all ages, every great movement has had to encounter this bitter evil. Those with whom the movement has originated, whom God has honored as instruments in its success, on whose steadfastness its stability has depended, have either gone too fast or too slow to suit the wishes of some restless spirits, who wished to run faster, or in a different direction, than prudence or righteousness dictated. Look at the days of Luther.—how was it then? The history of that time was like that of all preceding and succeeding times. Munzer, Stork, and their coadjutors, have had their prototypes before and since; and their history will continue, under various modifications, to be re-produced till the consummation shall close the drama of this world's multifarious scenes.

Paul, in his day, had acquaintance with those who preached the gospel out of envy and strife; with others who thought themselves to be somebody, and turned many away from the faith, by affirming that the resurrection was past, with kindred errors. An acquaintance with history should convince us that our experience has not in this respect been a singular one in God's providence; and although it may not make ours less painful to endure, it should reconcile us to our condition, as one which has been held in common by righteous men of all ages.

While we cannot change our condition in this respect by a recurrence to the past, we may learn wisdom by such retrospection, and thereby shun some of the shoals and quicksands on which our bark has often, seemingly, been near foundering.

Previous to 1840, there had been no *united efforts* for the promulgation of correct information on the subject of the Second Advent. WILLIAM MILLER had labored during seven years, and others for a less time, in their individual capacity, but had produced no extensive results. The current of public opinion set too strongly against the

doctrine of the Personal Advent to be successfully resisted. In the spring of that year the "Advent Herald," then "Signs of the Times," was commenced. Says Mr. Miller: "Efforts had been frequently made to commence the publication of a paper which should be devoted to the advocacy of the doctrine, and the communication of information on the fulfilment of prophecy. We had, however, never been able to find a man who was willing to run the risk of his reputation and the pecuniary expense in such a publication. On my visit to Boston in the winter of 1840, I mentioned to Bro. Himes my wishes respecting a paper, and the difficulties I had experienced in the establishment of one. He promptly offered to commence a paper which should be devoted to this question, if I thought the cause of truth would be thereby advanced. The next week, without a subscriber or any promise of assistance, he issued the first No. of the 'Signs of the Times' on the 20th of March, 1840,—a publication which has been continued to the present time. With this commenced an entire new era in the spread of information on the peculiar points of my belief."—*Apol. and Def. p.* 21.

It was found that to accomplish anything on an extensive scale, it was necessary to have an union of effort, that those wishing the advancement of these principles might act in concert. Says Mr. Litch: "In this depression of affairs, it was determined to hold a Second Advent Conference in Boston, where the friends of the cause could congregate and give expression to their feelings, and put forth an effort to arouse the country and the world to a sense of its coming doom. This meeting was assembled in the Chardon-street Chapel on the 14th of October, 1840, and continued two days."—*Shield, p.* 60.

Here commenced the first united effort for the promulgation of the Advent doctrine. The Conference was well attended by members of all the various existing denominations. The platform which they adopted as the basis of their efforts, confined their labors to the one great question at issue. In an Address to the public, the objects and purposes of the Conference were unanimously set forth as follows :

"Our object in assembling at this time, our object in addressing you, and our object in other efforts, separate and combined, on the subject of the kingdom of heaven at hand, is to revive and restore this ancient faith, to renew the ancient landmarks, to 'stand in the way, and see and ask for the old paths, where is the good way' in which our fathers walked, and the martyrs 'found rest to their souls.' We have no purpose to distract the churches with any new inventions, or to get ourselves a name by starting another sect among the followers of the Lamb. We neither condemn nor rudely assail others of a faith different from our own, nor dictate in matters of conscience for our brethren, nor seek to demolish their organizations, nor build new ones of our own ; but simply to express our convictions like Christians, with the reasons for entertaining them which have persuaded us to understand the word and promises, the prophecies and the gospel, of our Lord, as the first Christians, the primitive ages of the church, and the profoundly learned and intelligent reformers, have unanimously done, in the faith and hope that the Lord will come quickly in his glory, to fulfil all his promises in the resurrection of the dead

"We are agreed and harmonize with the published creed of the Episcopal, Dutch Reformed, Presbyterian, and Methodist churches, together with the Cambridge Platform of the Congregational church, and the Lutheran and the Roman Catholic churches, in maintaining that Christ's second and only coming now will be to judge the world at the last day.

"We are not of those who sow discord among brethren, who withdraw from the fellowship of the churches, who rail at the office of the ministry, and triumph in the exposure of the errors of a secular and apostate church, and who count themselves holier than others, or wiser than their fellows. The gracious Lord has opened to us wondrous things in his word, whereof we are glad, and

in view of which we rejoice with fear and trembling. We reverently bless his name, and we offer these things, with the right hand of our Christian fellowship and union, to all disciples of our common Lord, of every sect and denomination, praying them, by the love of the crucified Jesus, to regard the promise of his coming, and to cultivate the love of his appearing, and to sanctify themselves in view of his approaching with power and great glory ; although they conscientiously differ from us in minor points of faith, or reject some of the peculiarities which exist in individuals of this Conference.

"We do not seek to excite the prejudices of our fellowmen, or to join with those who mock at sin, or who scoff at the word or promise of the great Jehovah, or who lightly esteem offices and ordinances of the church, or who empty of their power the threatenings of the holy law, or who count the blood of the atonement a useless thing, or who refuse to worship and honor the Son of God, even as they honor the Father; nor do we refuse any of these, or others of divers faith, whether Roman or Protestant, who receive and heartily embrace the doctrine of the Lord's coming in his kingdom : for experience and reason unite to teach, in the words of the apostle, that 'every man's work shall be made manifest; for the day shall declare it;' and the vivid apprehension of its approach tries and consumes the wood, and hay, and stubble, among our opinions, and we all become, by gentle necessity, the lambs of one flock, and are led into one fold, under the hand of the chief Shepherd and Bishop of souls."

It was unanimously agreed, that the sectarian questions which divide Christians should be avoided in the presentation of the Advent doctrine, and that "minor points of faith," and the "peculiarities" in the belief of any should not be made prominent, or impede their united labors; and thus they continued for a time, none making prominent their own religious notions, to the grief of those who differed from them.

CHAPTER II.

Judaism—Case of John Starkweather—His Personal Appearance—Epileptic and Cataleptic Exercises—The Crisis—Starkweather sets up a separate meeting—Extends his labors to other places—His Conference at the Marlboro' Chapel—Discordant elements—Silas Lamson—Abby Folsom.

The first question that produced a distracting influence among the hitherto united Adventists was "Judaism," which taught the conversion and restoration of the natural Jews. A free and full discussion of this was permitted in the "Signs of the Times;" but after a long and wordy debate, the advocates of the Jews finding that they could not convince their opponents, and that the paper was not to be made subservient to their purposes, commenced the publication of the "American Millenarian," in Boston, in the summer of 1842. It was published here for several months, then removed to New York, and finally became defunct. Its advocates and supporters,—if what the mouth speaketh is any indication of the abundance that is in the heart,—became far more interested in the discussion of the Jew question than of the Advent, and with the decease of their organ, many of them ceased to manifest any interest respecting the latter. They went out from us, and ceased to be of us. Their places were soon filled by many times their number, and it was soon forgotten that they had ever been with us.

The next trial the cause had to endure was of a much more serious nature than the first, and was more fatal in its consequences. In the autumn of 1842, the doctrine of the Advent had been embraced by John Starkweather. He was a graduate of the Andover Theological Seminary, and had obtained quite a reputation for superior sanctity. He had been a minister at the Marlboro' Chapel in Boston, and at other places, but was at that time destitute of a charge. As Mr. Himes wished to devote himself more fully to preaching the Advent in other places

than Boston, it was proposed to call Mr. Starkweather as an assistant pastor of his church. It was afterwards ascertained, that in most places where he had been located, he had contrived to embroil himself in a quarrel with some of his people, and to array one portion of them against the other. This feature in his character was unknown to the members of his new charge. He commenced his labors in Chardon-street in October of that year. He soon afterwards remarked to a brother, that from the first he foresaw that there must be a division there. He subsequently requested another, who was about leaving the city for a time, not to go, for he foresaw that there would be a division, and should need his services. He had not officiated at the Chapel long before he demanded, that the "Signs of the Times," and the issue of publications, should be under the joint control of himself and Mr. Himes. This demand not being complied with, he from that time manifested a want of cordiality.

The personal appearance of Mr. Starkweather added greatly to his reputation as a man of superior sanctity. He was tall, well-formed, had a voice of great power, and not unpleasant tones, a long but retreating forehead, a solemn face, and an easy flow of tears. He had the ability to secure the confidence of his hearers, who nightly thronged the Chapel. His principal theme was the necessity of a preparation for the Saviour's coming. At such a time, no subject seemingly could be more appropriate. But Mr. Starkweather had embraced peculiar views respecting personal sanctification, and contrary to the understanding which had been had on the subject of sectarian views, he made his own notions not only a test of readiness for the Lord's coming, but of Christian fellowship,—demanding the largest liberty for himself, and granting none to others. He taught that conversion, however full and thorough, did not fit one for God's favor without a second work; and that this second work was usually indicated by some bodily sensation. The losing of strength, and other cataleptic and epileptic phenomena,* now became manifested, and were hailed by him as evidences of the great power of God in the sanctification of those who were already devoted Christians. He denominated that "the sealing power."

Such manifestations were new to a majority of his hearers. Some looked on in wonder and awe, while others were suspicious of the new development, but feared to "offend against the Holy Ghost," as dissent from it was termed; and those who were favorably impressed, were anxious to experience on themselves the "sealing power."

Those who were familiar with the history of fanaticism in past ages, who had read with pain the termination of the career of the eloquent Edward Irving in England, who knew the devastation caused by fanaticism in the time of the Reformation, of its effects in the early ages of Christianity, and of the results produced by it even in many portions of our own country, during the infancy of some of the sects among us, were filled with great pain when it was manifested among them. It was at first supposed that Mr. Starkweather was an innocent cause of this, and that he was ignorant of his strong mesmeric powers, by which he had obtained a sympathetic influence over some of his hearers. He was reasoned with on the subject, but to no purpose. His mind was bent in a certain direction, and pursue his course he would. His actual spirit was not discovered until one of the brethren publicly dissented from such exercises as any necessary part of Christianity. At this the uncaged lion was aroused, and it became evident what manner of spirit he was of.

The next day (near the close of April, 1843), it was deemed necessary to take a decided stand on the subject. A meeting had been appointed for the afternoon, and Mr. Himes, who had been absent during these occurrences, with judicious brethren, determined to endeavor to stem the current of fanaticism which had just commenced. In a calm and faithful manner, he gave them the history of various movements which had been destroyed, or greatly injured, by fanaticism; and without intimating that evidences of such then existed, he exhorted them to learn from past experience, and see to it that they avoided the rocks on which others had shipwrecked. Mr. Starkweather arose in reply, and raved like a madman. His cloven foot was then entirely uncovered. His conduct was so vehement, that Mr. Himes felt justified in again addressing the audience, exposing the nature of the exercises that had appeared among them, and their pernicious tendency. This so shocked the sensibilities of those who regarded them as the "great power of God," that they cried out and stopped their ears. Some jumped upon their feet, and some ran out of the house. "You will drive out the Holy Ghost!" cried one. "You are throwing on cold water!" said another. "Throwing on cold water!" said Mr. Himes, "I would throw on the Atlantic ocean, before I would be identified with such abominations as these, or suffer them in this place unrebuked!"

Mr. Starkweather announced that the "saints" would thereafter meet at Ritchie Hall,—showing that a place of meeting had been pre-arranged,—until further arrangements. He thus drew off a party, which at first was larger than the number that remained. He soon after removed his meeting to a hall in Washington-street, to which, seven years after, Mr. Weethee, singularly enough, removed on *his* secession.

Before this, and during the erection of the Tabernacle, it was ascertained that the contractor, Mr. Evans, who afterwards proved to be one of Starkweather's partizans, had arranged with the latter to put him in possession of the building on its completion; and that a private meeting of eight or ten had been held, at which Starkweather was chosen pastor of the Tabernacle. The Committee learning this, demanded that the contractor should deliver to them the control of the building, as a condition of their supplying him with funds for its completion. He declining to do this, the work on it was suspended for a time, which greatly delayed its completion. He afterwards complied with their wishes, and they completed it, so that it was dedicated of the 4th of May, 1843. The dedication sermon was preached to an audience of some 3500, by Rev. Silas Hawley, jr., and was one of the best digests of the Advent doctrine published.

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* Dr. Pettigrew, in a lecture at the Collegiate Institution, Liverpool, stated that epilepsy is considered so catching, that no one afflicted with it is allowed to enter a London hospital as an in-patient.

As early as the dedication of the Tabernacle, it was seen that Starkweather was organizing a party. He mingled with the brethren at the dedication, but made no public effort. A few days after, Mr. Hawley received a letter from Luther Boutell, eulogizing his discourse, but filled with violent thrusts at Mr. Himes, as being a pope, &c., and endeavoring to win Mr. Hawley over to their side. Mr. Hawley returned a scorching reply, an extract from which will be found in "Supplement" No. 1, p. 270.

Starkweather continued his separate meetings; but the honest ones who had gone with him, were fast discovering his spirit, and were returning in crowds to the Tabernacle. He then determined, himself to erect a tabernacle. The one who had previously contracted for the other, volunteered to be responsible for the erection of one for him; and forthwith commenced the construction of one in a little court leading from near the foot of Winter-street. Hastily thrown together, in the roughest manner conceivable, they were soon in possession; and from the various advertisements placarded around the streets, a stranger would have supposed that that was the only Advent tabernacle, and they the only body of Adventists in the city.

He continued there several months, his followers continually decreasing, till at length a quarrel arose between him and the builder, respecting the control of the sums received by the collections,—each claiming them as the result of his own services. It ended in the suspension of meetings there; and in the loss to the builder of five or six hundred dollars, from which originated the story of the loss by Mr. Himes, to a joiner on Tremont-street, of five hundred dollars. (See the "Herald" of Nov. 6th, 1844.)

Starkweather removed his meetings to a smaller place, and soon began to extend his labors to other places.—Wherever he went the fanatical movements accompanied him, and these extended beyond the sphere of his presence.

On the 9th of Aug. following, a camp-meeting commenced at Plainfield, Ct., at which Starkweather was present, and where some manifestations were exhibited which were entirely new to those present, and for which they could not account. Another meeting was held at Stepney, near Bridgeport, on the 28th of the same month, where the developments were more marked. A few young men, professing to have the gift of discerning spirits, were hurried into great extravagances. Elder J. Litch published a protest against such exhibitions, in which he said:

> "A more disgraceful scene, under the garb of piety, I have rarely witnessed. For the last ten years I have come in contact nearly every year, more or less, with the same spirit, and have marked its developments, its beginning, and its result; and am now prepared to say that it is evil, and only evil, and that continually. I have uniformly opposed it wherever it has made its appearance, and as uniformly have been denounced as being opposed to the power of God, and as resisting the operations of the Spirit. The origin of it, is, the idea that the individuals thus exercised are entirely under the influence of the Spirit of God, are his children, and that he will not deceive them and lead them astray; hence every impulse which comes upon them is yielded to as coming from God, and following it, there is no length of fanaticism to which they will not go."—*Midnight Cry, Sept.* 14, 1843.

This fanaticism was the result of Starkweather's teaching that "gifts" were to be restored to the church. Even he seemed at first amazed at the results. As a specimen of the hallucination, a young man by the name of M——

imagined that he had power to hold the cars from moving on the railroad, by the mere effort of his will. As they were about starting, he said, Don't you go. The wheels of the locomotive made several revolutions before the heavy train started. "Now go," said he, and it moved. "There," said he, "did I not stop the train?" Returning home, "Father," said he, "do you believe I have the power of God?" "Yes," said the father, who had been fascinated at the meeting. "Well, then, drive the horse on to that rock by the road-side;" and he was obeyed, somewhat to their discomfort.

On the 13th of September another meeting was held at Windsor, Ct. The same spirit appeared there, and is described by Elder L. C. Collins in the "Signs of the Times," Sept. 27, 1843. One female, believing that as Peter walked on the sea by faith, so she by faith might walk across the Connecticut river, resolved to make the attempt, but was prevented. They kept the meeting in confusion an hour or more, and would listen to no remonstrances.

Starkweather had been defeated in his efforts in Boston,—those only continuing to adhere to him who have been foremost in every subsequent division. In the peculiar state of feeling then existing, it was impossible to speak out through the "Herald," to warn the brethren against him. Therefore he told his own story, many believing him to be a holy, abused man, and took his part. It was deemed most advisable to keep steadily about the great work, and leave the brethren to find him out for themselves. Most of them soon did so, and his influence became restricted to inconsiderable limits. He felt that his power was waning, and determined to make another effort to maintain his existence. This effort was the calling of a

"UNION CONFERENCE"

at the Marlboro' Chapel, at which he designed to unite all the disaffected elements among the Adventists in the land. He did not offer to do this through the columns of the "Advent Herald;" but an advertisement appeared in the "Boston Daily Times" of April 6th, signed by John Starkweather, Luther Boutell, and others, inviting "the saints" to meet at the Marlboro' Chapel on the 16th of April, 1844. His Conference convened; and such a medley of discordant elements has not been often assembled. No two were of one mind. Each wished to lead off in his own direction. All organization of the meeting was scouted at; and each had liberty to do what was right in his own eyes. Some few who had been deceived respecting the nature of the meeting, looked on as spectators. It was a perfect illustration of the no order, or rather disorder, system. At the opening of the meeting, Starkweather took his seat in the desk, but his sitting there was objected to on all sides: they wanted no minister over them, they being, in their own estimation, "all ministers." He then took his seat in the front of the audience; but his offence in going into the desk had been so flagrant, that his brethren would take no satisfaction until he took the back seat. He then sat there, pronounced the "minister dead," and affirmed that he should not again enter the pulpit till the Lord placed him there.

Silas Lamson, a man of a singular turn of mind,—perhaps about seventy years of age, with a long white beard,—who for some twenty years had dressed in white, even to his shoes and umbrella,—and who rejoiced in the *sobriquet* of the "White Quaker,"—who had passed a large part of his time in the lunatic asylum,—who had no sympathy for the doctrine of the Advent, save to oppose, and who delighted to be imprisoned for disturbing meetings of every kind, commenced with a relation of his own history. His speaking was opposed by some, but the majority contended for "freedom of speech," and wished to have no "gag laws," and no "lording it over God's heritage." He managed to talk the greater portion of the day. They bore with him with exemplary patience, thinking that if they once heard him through, he would be silent for the remainder of the Conference. The next day, however, he commenced again, and was as wordy as he was the preceding day. They remonstrated with him, but he met them with the plea, that he only wished for equal liberty with others; they "all wanted to relate their experience, and he only wished to give the *whole* of his." One great object of this Conference being to "come out of Babylon," Mr. Lamson went into a full explanation of what he considered Babylon. It consisted of anything done to gratify what he considered pride, and of no practical utility. Thus said he, "If you color your cloth, it will not wear any longer; then why do you color it?—to gratify your pride. So, if you shear your cloth, it is not made better, and will not wear so long; but it is done to gratify pride, and therefore all who wear cloth colored and dressed, are in Babylon," &c. But his voice at length grew husky; he could talk no longer.

They now thought that their trials were over; but Abby Folsom, a female in every respect the counterpart of Lamson, excepting his beard and white raiment, was on her feet to fill his place; and when she was exhausted, *he* was able to speak again. Thus they relieved each other. Finding that they must endure these inflictions, the other would-be speakers had to seize on the unoccupied moments, or speak while Lamson or Abby were improving the time.

As the meeting progressed, the confusion increased; altercation, crimination, and recrimination, followed.—By-and-by a Mr. Lemuel Tompkins,*—who was subject to certain cataleptic exercises, usually commencing with a spinning whirl, like a top, accompanied with noises similar to those made by a frightened grunter, and ending in a fixed horizontal position on the floor,—professed to have had it revealed to him that Mr. Starkweather had a devil, while the latter professed that it had been revealed to *him* that Mr. Tompkins had a devil,—both claiming the possession of the power to "discern spirits." Everything being thus in confusion, the members of the Conference concluded, that instead of escaping from Babylon, they had landed in the wilderness; and that it was their duty to pray that some Moses might be sent to lead them through the wilderness. Towards the close of the second day, a dignified stranger, apparently about fifty years of age, and about six feet two inches in height, with a Quaker-cut coat, broad-brimmed hat, and not unprepossessing in his appearance, presented himself in the Conference, and walked in a stately manner into the desk. Some of the members thought that their prayer was answered, and shouted, "Our Moses has come! he will lead us out of the wilderness into the land of promise." Their Moses, however, only added another to the would-be leaders of the meeting. Thus the turmoil continued, until the owner of the building, who happened to be passing at the time, hearing the rumpus, stepped in to ascertain the cause, and found Tompkins grunting, and whirling on his toes in gyrations like a dancing dervish, Abby reading, at the top of her voice, from an old scrap-book, and Lamson from an auto-biography of himself, which he called "the Flying Roll,—their own ideas having ceased to supply them with words; while Starkweather was making a speech, and several of the sisterhood were in mesmeric ecstacies. This was too much for the proprietor's sense of decency. Stepping up to Abby, he told her to be seated. She inquired if he was not deacon S——! He replied that he was. "Well," said she, "you are the rascal who once put me out of this Chapel." Then you shall go out now, said he. Abby prostrated herself on the floor, amid cries of "No gag laws!" "Free discussion!" &c., and frustrated his efforts to move her. Then you all shall go, said he. And thus ended the *first* "*union*" Conference held in Boston in opposition to the Advent cause. Their Moses was soon after advertised in the "Boston Daily Mail" as "A Wolf in Sheep's Clothing," as follows:

"A black-hearted monster in the shape of a man, by the name of Hull Barton, or as he now calls himself, Michael Hull Barton, (pretending to be Michael the angel spoken of in Scripture,) is now prowling about the country, dressed in a Quaker garb, with sanctimonious face, speech, and manners, seeking for prey, and making depredations among pious and unsuspecting women."

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* The last time we saw this individual, he was dressed in a Shaker's garb, mounted on a Shaker's wagon, loaded with brooms.

After this, Starkweather effected but little. He got out a hymn book, issued a series of tracts, and a few numbers of a paper. He went from one error to another, and the last we heard of him he had embraced the Cochran doctrine of spiritual wifery, was separated from his family, and was stopping somewhere in Connecticut.—The remains of the different societies that he had an influence over, became hot-beds for the various fanatical views and exercises which have opposed and are now opposing the "Herald" office.

CHAPTER III.

The Cry of Babylon—The "Voice of Truth"—The Boston Conference of 1844—A Confession—The "Shut-door" Theory—J. Turner—S. S. Snow—The Fourth Angel—E. Jacobs—J. D. Pickands—J. B. Cook—Annihilation of Infants—The Shut-door—Feet-washing and Kissing—Healing the Sick, &c.—The Albany Conference—Opposition of the "Voice"—The "Gospel Standard"—"Bible Advotate," &c.

The next diversion from the Advent question was the cry of "Babylon," commenced in the summer of 1843. With this commenced a crusade against all churches, as "daughters of Babylon," and a denunciation of all connected with them. It was affirmed by those engaged in this cry, that connection with any church would peril one's salvation. No countenance was given to this movement by the "Herald." A paper called the "Voice of Truth," which was first published Jan. 1st, 1844, which did not profess to co-operate as an Advent paper, but affirmed that "the object of this sheet is the proclamation of truth as we understand it," and yet managed to be regarded as an Advent paper,—came out on the 14th of March, 1844, fully committed to that view, and warned all to leave the churches, as Babylon, affirming that "all who remained there must inevitably be 'partakers of her sins, and receive of her plagues.'" The "Voice" continued during the ensuing season to be uttered against the churches as Babylon. Individuals went through the land, making the Babylonian cry their sole message. This greatly embarrassed the Adventists, closed the churches everywhere against them, and prevented a hearing where they had till then had free admittance. Says Mr. Miller:

"From that time the churches, as might have been expected, were closed against us. It prejudiced many against us, so that they would not listen to the truth. It created a deep feeling of hostility between Adventists and those who did not embrace the doctrine; so that most of the Adventists were separated from their respective churches. This was a result which I never desired, nor expected; but it was brought about by unforeseen circumstances. . . . With this [their scriptural interpretation] I was much grieved, as not only the effect was very bad, but I regarded it as a perversion of the word of God—a wresting of scripture."—*Apol. and Def.* p. 25.

Being thus out, it became necessary to gather the friends into churches, and to observe together the gospel ordinances.

In the annual Conference of Adventists in May, 1844, at Boston, the Babylonish principle of interpretation was not countenanced. In their Address, after speaking of the danger of letting any church impose silence upon us in a question of duty, the Conference said: "The second form of danger is that of yielding to a spirit of revenge against the churches, on account of their injustice toward us, and of waging an indiscriminate warfare against all such organizations." The "Voice" recognized this as a discountenancing of *its* interpretation by the body, and remarked of the Conference: "What it said on the duty of Adventists in reference to the churches, we consider has a particular bearing upon what *we have published* relative to the coming out of Babylon." "We regret our brethren found it to be 'very important' that we should express our views on several points particularly connected with the cause of God with which we are associated."—*Voice, June* 15, 1844. The same paper also contained the following:

"A CONFESSION.

"In reviewing the past, we find for *convenience* sake we have, with others, contracted the unscriptural habit of expressing our *faith, hope, name,* &c., in words and phrases of human invention. 'Advent doctrine,' 'Advent faith,' 'Advent hope,' 'Advent conferences,' 'Advent meetings,' 'Advent books,' 'Advent hymns, 'Advent message,' 'Advent Shield,' 'Advent Herald, 'Advent brethren,' 'Advent lecturers,' and, worst of all, 'Adventists,' and many other names, have become of common use among us. We regret very much that we have not *wholly* avoided these things, and mean *in future to avoid them.*"

This paper subsequently adopted the name of "Advent Harbinger,"—admitting that its former name was not expressive of its character.

THE "SHUT DOOR" THEORY.

This notion originated with Joseph Turner, of Maine, sometime near the 1st of January, 1845. He taught that Christ had come spiritually as a Bridegroom, that the wise virgins had gone in with him into the marriage, and that the door was shut. He was a man of an active temperament, had rather a winning address, and a reputation for sanctity. He was also possessed of strong mesmeric power. He went forth on a mission to propagate his new views, and succeeded in deluding many into a partial, and others into a full recognition of his fable. As early as Jan. 23d, 1845, he writes from South Paris, Me::

"In every place I visited, I found a goodly number, I

think quite a majority, who were and are now believing, that our work is all done for this world; and that the atonement was completed on the 10th day of the 7th month. Nearly all who heard me, gladly received the message."—*Hope of Israel, Jan.* 24, '45.

Those who received Turner's views immediately left the meetings of the Adventists, and set up private ones—having lost their sympathy for those who did not embrace the message, as T. says in the same letter:

"Such as receive this position, have no sympathy with the indefinite movements of some of the brethren, who are trying to re-awaken a fallen church and a rejected world. They love them for their past labors, but their hearts are sorely pained, in view of the sad effects of their present teachings. Such a course is like one's preaching in the tombs."

In the same letter he alludes to his visits to Boston, and to Portsmouth on Sunday, Jan. 10th. He also went to Lowell, Hartford, Worcester, and other of the principal places in New England, New York, and elsewhere. In most places where he lectured, a division followed. On Sunday, Feb. 10th, he presented his views to the Adventists worshipping in Franklin Hall, with seemingly overpowering success. S. S. Snow, who was then the pastor, embraced them in full, being convinced by Turner, that he (Snow) had not been mistaken in teaching that the Lord would come on the 10th day of the 7th month, only that the *event* was different from what he had expected. He immediately drew off a party, and commenced meetings at the Medical College in Crosby-street.

On the 13th of March, Snow, in connection with B. Matthias, published the first number of the "Jubilee Standard," in advocacy of Turner's theory. In his second number, Snow says:

"The house of Israel is in the seive, and the seive is tremendously shaken. The congregation at Franklin Hall, to whom we have till recently ministered, has divided; and the portion that sympathize with our views have withdrawn, and, with some of our dear brethren of the other congregations, have opened a meeting in the lower lecture-room of the Medical College in Crosby-st."

Snow continued his separate meetings, went on from one gross error to another, proclaiming himself to be "Elijah the Prophet," "the Prophet like unto Moses," "the Messenger of the Covenant," the "poor wise man" who by his wisdom "delivered the city, yet no man remembered that same poor man," and assumed various blasphemous titles, as his advertisements in New York papers will show, and which have been copied in Germany as an evidence of fanaticism in America. The most fiendish imprecations have been and are still uttered by him against all who reject his views. He still claims all of the above titles, with others, and has, we believe about forty followers. He some time since vacated the lecture-room in the Medical College, which is now occupied by another party of seceders, known in New York as "Dr. Doolittle's party."

About this time several new papers were started, advocating divers strange and discordant views, among which were the "Daw Dawn," by O. R. L. Crozier, one of the present editors ("C.") of the "Harbinger," the "Voice of the Shepherd," by Orlando Squires, &c. Some idea of these elements may be formed from what Mr. Miller related at the Albany Conference, that he had received seventeen different papers in one week, advocating opposite views, and all claiming to be Advent papers!

The "Voice" held a vibrating position on the "shut door" for a time,—giving the largest liberty for all to present their notions through its columns, until perceiving that the tide had thus turned, it finally went against it. The "Western Midnight Cry," which was originated at Cincinnati by Elder Himes, and placed under the editorial control of E. Jacobs, had its name changed by the latter to the "Day-Star," and committed to the promulgation of the "shut-door" notion. When Mr. Himes forwarded communications to the "Day-Star,"—his own paper,—they were withheld by Jacobs, so that he had no opportunity there to protest against its course. But the "Herald," aided by its able ally, the "Morning Watch," edited by Prof. Whiting, took a most decided stand against such fanciful and unscriptural teachings, and did all in its power to stem the current which was sweeping over the Advent churches.

The evidence of the progress made by the adherents of the new views is seen in their letters. By the first of April, Turner had reached "the hour of temptation." In the "Hope" of April 4th he says: "No doubt remains on my mind, but we are now in the hour of temption." Feet-washing is also enjoined in the same letter. He says: "As we humble ourselves before God, and perform this duty, we are made in our degree partakers of Christ's sufferings, and in our experience we feel the import first, of the following scriptures—Eph. 1:9–11; John 17:19–25; 13:35; and secondly, the following—Isa. 13:6–11 and 26:12–21; Jer. 30:5–17, and 5:19–31; Hab. 3:16; Psa. 119:119, 120; John 16:20, 21; Rom. 8:22–25; Heb. 12:5–10; Dan. 12:1; Isa. 54:5–10." Kissing followed as a matter of course. Turner soon became immortal, as he writes to Snow on the 24th of June following: "God is with us. He hears our cries, our sick are healed by the power of faith, and no Israelite has died among us since the seventh month, and we believe they may be preserved whole and blameless unto the coming of the Lord Jesus. Such things will be scoffed at by those who are fallen, but they are, nevertheless, true."

In addition to the "shut-door" theory, some adopted other extravagant and fanatical views. Visions, &c. were had by some, and dreams by others. Feet-washing and kissing were generally held by them as gospel ordinances. To work was considered a great crime by the majority; and various mesmeric exercises prevailed, which were a subject of scandal.

In near connection with this, a new paper was started at Cleaveland, O., by J. B. Cook and J. D. Pickands, entitled the "Voice of the Fourth Angel," teaching that Christ was then sitting on a white cloud, (Rev. 14: 16,) and was to be prayed down. The latter gentleman took a flying visit to the Eastern States, to show, as he said, "that there was somebody out West who knew something as well as those at the East." He effected no particular evil in this section of country, but when he returned to the West, in connection with E. Jacobs and J. B. Cook, he produced great disaster to the cause. It would be an instructive chapter in the history of fanaticism to trace the histories of this trio in their progress from one puerile notion to another.

Pickands went from the "shut-door" to "feet-washing," "kissing," &c.: he then professed to have entered the kingdom of heaven, and to have obtained immortality. Soon after, he renounced those things, and the last we heard of him he was advocating the infidel views of Andrew Jackson Davis, the Poughkeepsie mesmeric seer.

E. Jacobs soon followed Pickands into the kingdom, and from there landed in Shakerism. He was afterwards expelled from among the Shakers, for violating one of their principal rules!

J. B. Cook did not go to so great a length in that direction, but only stopped short of Shakerism. He embraced several fanatical notions, among which were—

1st. *Annihilation of Infants.*—He took the position that all infants, who die before they are old enough to exercise repentance, will perish forever.

2d. *The Shut Door.*—In the "Day-Star" of July 8th, 1845, he says: "The door of access to the world to give invitations is closed. Now it is not my duty, nor yours, to run about giving invitations to those who have rejected the call."

3. *Feet Washing and Kissing.*—In the "Day-Star" of Sept. 6th, '45, he says: "We all engaged in the ordinance of the Lord's supper, washing feet, and the holy salutation. . . As we who believe are all 'one in Christ Jesus,' and as the command is, 'salute one another,' we felt that the command was obeyed in the letter and spirit, when that and the washing of feet was attended to by the brethren in one part of the room, and the sisters in the other." Shortly after, promiscuous feet-washing was practised. After stating that "the shut-door cross transcends all that have gone before it," he says in the "Day-Star" of Feb. 28th, 1846: "It is no small recommendation of this cross, that it brings with it a will to bear the 'New Covenant' cross (John 13)"—i. e., feet-washing; "also that which attaches to the *salutation*"—i. e., kissing; and that "any view of these portions of truth which avoids the cross"—i. e., feet-washing and kissing—"leaves out Jesus."

4th. *He had gained Immortality.*—In the "Day-Star" of Nov. 22d, '45, he says: "To escape death by faith John 11: 26—'Whosoever liveth and believeth in me SHALL NEVER DIE'—shall thus become immortal. Amen! Their experience will progress, undiverted by death, through the scenes of grandeur and glory which lie just before us."

5th. *Power to heal the sick.*—In the same paper, of Oct. 25, '45, he says: "This [the power to heal the sick] seems as easy now, and as much within my grasp, as any other conditional promise of God. Just believe and obey. Then the promise is yours. Amen."

He continued a disastrous course in the Western States till the cause was nearly prostrate there, giving all his influence in favor of the paper that went to the greatest extreme. He then returned to the East, made no confession, and instead of returning to the fellowship of those who had remained steadfast during the apostacy of others, in every place he visited, where there existed a company who had gone out from the Adventists, he went to and identified himself with them. As these companies diminished, he endeavored to connect himself with the churches in different places where he could get a foot-hold, yet giving no indication of having relinquished any of his past errors, and all the time keeping up a continuous warfare against the "Herald," through all the channels of opposition which he could get access to.

The errors springing up on every hand in the winter of '45, being generally attributed to the doctrine of the Advent, the ears of many were turned away from the truth, and much odium was attached to it, on account of the follies of those who were not fellowshipped as Adventists. It was then seen to be important that some action should be taken to distinguish those who adhered to the position first assumed, from those who had departed from it. This resulted in the calling of a

GENERAL CONFERENCE,

which convened at Albany April 29th, 1845. The cause was represented from all parts of the country. Those there assembled declared anew their principles as they had held them from the beginning, protested against the various new tests which some had attempted to impose as essential to salvation, and pronounced their abhorrence of all unseemly practices, and the striving about words to no profit, but to the subevrting of the hearers.

Mr. Miller, who was present, graphically illustrated the necessity of this step, by relating a conversation he had with an elderly sister, to whom he had loaned the "seventeen papers" referred to on p. 20. She had become so confused by the contending views broached, and disgusted with the gross errors advanced, that she did not wish to read any more on the subject. "But," said Mr. Miller, "we do not hold to these new theories." "We!" said the old lady, "who is *we?*" "That question," said Mr. M., "I found it difficult to answer: I could only say, 'I don't, and those who believe with me.'" "But who are they?" the lady perseveringly inquired. "I want to know who *we* is!" "Now," said Mr. M., "we want to learn who *we* are who have not apostatized, and be able to show to honest inquirers who *we* are who do not countenance such errors and folly."

In the "Voice" of April 9th, 1845, it was predicted of the Conference, that "a formidable division will unavoidably be the result, if any other than the council of God and his word shall guide;" but though J. Marsh still repudiates it, this Conference and its doings received the sanction of the Adventists everywhere,—of those who had stood by the cause through weal and woe, and remained steadfast to their profession. The Conference met with opposition from all the papers before referred to,—being sustained only by the "Herald" and the "Watch." Its doings, however, stood the test of all this opposition, and served as a basis for the continued united action of those who wished, shoulder to shoulder, to continue to battle manfully in defence of the truth.

In the spring of '45, the "Gospel Standard," a paper originated at Cabotville the summer previous, to advocate the return of the carnal Jews, &c., removed to Boston. It effected little in Cabotville, although it kept up a covered fire against the "Herald." After it removed to Boston, it became very belligerent. Its conductors obtained a purloined copy of the subscription list of the "Herald," and sent its attacks to all the subscribers of that paper. It afterwards recanted, acknowledged the falsity of the charges it had made, and died the next year for want of patronage.

In the summer of 1846, a meeting was privately called at Hartford, Ct., without any previous notice through the papers. When convened, it was announced that a paper, to be called the "Bible Advocate," was to be commenced under its auspices; but was professedly to act in harmony with existing papers It was published between two and three years, when, after a due amount of billing and cooing, it was united with the "Harbinger." Its most prominent subjects were views of questions not connected with the Advent, and from which those connected with the "Herald" most decidedly dissented. The pressing of those questions, and the presentation of them as a part of the Advent doctrine, necessarily required that the opposite view should be presented.

Aside from the doctrines of the paper, its literary character was anything but creditable to the cause it advocated. This, with the mixing up of erroneous theories with the doctrine of the Advent, did much to disgust those whose views of Adventism were only obtained through its columns. Such aids are a hinderance to any cause, and add greatly to the labors of those who have, in addition to their previous work, to undo the impressions thus communicated.

CHAPTER IV.

T. G. Clayton's course—He sets up a new meeting—Attempts to destroy the character of Elder Himes—Is detected and defeated—His secret correspondence—History of the "Parable"—Connection of J. Turner with Clayton—Falsehoods—Certificate of I. C. Wellcome.

In the spring of 1846, Elder Himes, having arranged to visit England, needed some one to supply his pulpit in his absence. Elder I. E. Jones had supplied his pulpit in 1844, and Elder I. R. Gates in 1845, with whom the most pleasant relations had been maintained. At this time T. G. Clayton, from Virginia, came North, with papers showing his good standing in the Protestant Methodist Church. Having an off-hand eloquence, he was invited by the Society to become their pastor, and he accepted the call. In the spring of 1847, M. Wood and others started the project of organizing a church. Clayton favored it at first, but finding that P. Dickinson and some of his friends objected to it, he advocated their side of the question. At this point some things came to light reflecting on his prudence in his intercourse with a portion of his hearers. The committee learning of it, advised him to suspend his labors for a season, until matters could be inquired into. At this he withdrew from the Society, hired another hall, and drew off those who had become disaffected on account of the formation of a church. The reflections upon his purity of character, coming at the moment when he had taken a stand against a majority of the Society on the question of church order, enabled him to plead persecution—claiming that those charges were brought against him to destroy him on account of his position. This plea was effectual in securing the sympathy of a number who regarded him as wrongfully accused.

After he had thus drawn off a party, insinuations were freely thrown out that Elder Himes had better look out, that he was soon to be exposed, &c., &c. All efforts to discover the nature or authors of these were unavailing. The Conference of Adventists assembled in Boston on the 25th of May, 1847. During the meeting, intimations were made, out of doors, that an attack was to be made on Elder H. by the friends of Clayton; and efforts were made to fill the ears of the friends of the Conference by Clayton's party; but no public effort was made by them. After its adjournment, J. S. White remarked in the office of the "Herald," that some one would have to suffer severely on account of Clayton's case. That if he was guilty, he would necessarily suffer; but that if he was not, those who had circulated those things against him would; for Clayton was determined to prosecute them. Mr. White was asked if he would like an interview with one of the parties, who could inform him of Clayton's course? He assented. In company with Elder S. Fletcher and S. Bliss, such an interview was had. After that, the two first named had another interview with the same, in company with P. Dickinson and T. G. Clayton. The flagrancy of his course was so apparent, that they told Clayton he could not be sustained in Boston. P. Dickinson afterwards said, that as flagrant as that case was, he knew something against him which was a great deal worse; yet he permitted him to preach a farewell discourse to his party supporters, and to leave the city in good standing, as far as they were concerned.

About this time, a letter was received by Elder Himes from Elder W. S. Campbell, dated Chester Factories, May 27, 1847, in which he said:

"I wish very much to see you in respect to Bro. Clayton. . . . Just before I left W—— I received a letter from him, about which I wish much to see you. It was of such a nature, that I concluded to say nothing about it till I should see you at the Conference, and then I could show it you if it was judged best. . . I suppose you are aware of his course more fully than I am," &c.

This letter cast a gleam of light on a dark subject. Elder H. immediately wrote to Elder Campbell for Clayton's letter, and received the following reply:

"*Northboro', June* 2, 1847.

"Bro. Himes:—I received your note an hour since, and hasten to comply with your request. If the letter would have been of any service in bringing out truth as to Clayton, I am sorry you did not have it sooner. It had been written perhaps ten days before it came to hand. I inclose it. Yours in haste, W. S. Campbell."

Inclosed in the above, was the following from T. G. Clayton to Elder Campbell:

"*Boston, May* 3, '47.

"Bro. Campbell:—I forgot to say to you to-day what I wish you to do for me at W——. I wish you to attend to it for me. Do you know Bro. W——, of W——? He lives just out of town, has a second wife. I wish you to inquire of him respecting the particulars of what he and *his wife* thought unbecoming liberties on the part of Elder *J. V. Himes* towards Mrs. W—— last winter. Just see if you can get the particulars from him, and her too, without stating why you want them. If that won't do, just tell him that I want them—that an effort is made by the Elder and his clique to destroy my character; and the facts I must have in this case to use as a *set-off*. You may tell him I must have the facts, as I know enough of them. If I cannot get them any way else, I must put them on their oath to obtain them. Come they must. They can state them to you, and you send; or Bro. W. can state them and send them to me in a letter.

"It is not needful for me to state how I obtained the facts; but I have them in part, and now I want them all. I know that he has been awfully wrought up on the subject. Let this letter be *confidential*. Do not say *aught* to your *wife* of its contents at present. Only speak to Bro. W—— himself, and alone. I am in earnest.

"Yours in haste, T. G. Clayton.

"P.S. Let me hear as soon as possible. You see I am not the only man that is fond of ——!!! I have another chapter on man and *woman*, for another man and at another time. Yours."

When the above came to hand, Elder Himes was absent from Boston. Mr. Bliss, on receiving it, immediately wrote to the persons referred to, inquiring if any and what improprieties Elder H. had been guilty of. In reply, and before Elder H. had returned, he received the following:

"*W——, June* 9, 1847.

"Bro. Bliss—Dear Sir:—Yours of the 2d I received the 6th, and as I am three and a half miles from the Post-office, I have delayed an answer till to-day. I received a line from Mr. Clayton, soliciting the same information, a few days since, in which he stated that he had been informed of the *facts* of the case. I don't know as I can better reply to yours, than I did to his, viz., 'that *no such facts exist;* and the one who gave him such information was a *base liar*.' I have no knowledge of Bro. H. taking any liberties with my wife. I don't believe he ever did. I don't know as he ever saw her but once since our marriage, and that at Westboro'. My wife and myself are both ready to testify to the above, if necessary. We believe the story to be got up by men whose purpose it is to ruin the character of Bro. Himes. We know it to be false as ——, and believe the reporters of such slander will have their portion in the lake of fire speedily.

"May God shield and protect him, amidst all his trials and persecutions, and enable him to overcome, and sit down on the throne with Jesus Christ, is the prayer of your unworthy brother and sister. C. W——,

"H. E. W——.

"N. B. I will give you a copy of Clayton's letter, if necessary, with my reply."

Those being requested, Clayton's original letter, and a copy of the reply, came in return.

On another page of the foregoing letter was the following:

"Bro. Bliss:—If you know where Bro Joseph Turner is, and have an opportunity, I wish you would send word to him that C—— W——, of W——, has a very serious action against him, which he would do well to settle before the day of the Lord, lest he have his part in the lake of fire with the rest of liars."

Before Bro. B. had finished reading the letter, who should come into the office but the J. Turner referred to in the above note. Bro. B. thought he could not comply better with the request of the writer than to lay the note before him. Accordingly, handing him the page containing it, he told him he was requested to communicate that to him. Turner took it, read it, pondered over it for a minute or two, resting his elbows on the counter, and said, "What does this mean?" "All that I know about it you have before you," was the reply. "I don't know what this means," said Turner. At length he said, "There is one thing only that I can think of that this can have reference to." "What is that?" "I gave my word that I would never mention it." "Gave your word to whom?" "To Bro. W——." "Have you never mentioned it?" "No, excepting to my wife." He also said it related to what W—— had told him. "Well," said B., "as you are charged with lying respecting it, if you have never mentioned it, according to your agreement, you are absolved from your obligation so far as will enable you to explain to those to whom you are accused of lying." He then related what he claimed W—— had communicated to him. From this narrative it was plain that he had been in communication with Clayton. He was accordingly asked, "Did not you mention this to Clayton?" "No," said he. "How, then, could Clayton have possessed himself of this, and why should you be referred to as a liar?" Why, he said, he had merely stated to Clayton in a *parable*, that some one, who stood as high as any one in the Advent ranks, had been guilty of so-and-so, and that he got his information from the one he stopped with in W——, but did not mention any names. "How, then, did Clayton know to whom to write in W. for the 'facts?'" Why, said he, a few days after, Clayton asked him where he stopped in W.? He told him, not thinking of its relation to the other conversation, and that C. put the two together, and guessed that Mr. Himes was referred to. On his avowal that he had never reported the same to Mr. Himes' injury, that he had received such communication, and that it had been inadvertently drawn out of him, it was overlooked in him,—on the condition that he go to W. and make all right.

It was afterwards discovered, that although passing through W., he never called on the brother he promised to see, where he had formerly made it his home,—that he had reported the story, under the form of a parable, and otherwise, in other places, and that the brother denied having made to him any such communication. The following letter from Eld. I. C. Wellcome illustrates this:

"*Hallowell, Oct.* 28, 1850.

"Dear Bro. Himes:—Having seen a publication called 'The Vindicator,' in which J. Turner seems to figure at his old games, I have lost all hope that he intends to live the life of a Christian, and think that duty might demand that you should expose him as a public example, by giving the facts of his trial last year. I send you the items of information which I promised you when I saw you.

"Sometime in the spring of 1848 I called at the house of Elder J. Turner, at the close of a conference at Poland, at which Brn. Hale and Plummer attended. A conversation soon commenced about Bro. Himes, in which Turner said many things of an evil character about Bro.

H., and that not in a private manner: nor did he enjoin secrecy. Yet I have, for his sake, been ashamed to mention them to any soul; yet it now seems to be a duty I owe Bro. H. to give him the facts, that he may use them if he needs them.

"He (Turner) told me there were some black things against Himes that would ruin him if the brethren should take them up; that there was a story afloat that Himes had kissed a sister at W——, and used other improper liberties with her, not specified; that her husband had been jealous, and made much trouble, &c. I asked him if he believed such stuff? He said others had done as bad as that, but that he 'had not much confidence in it. But that Bro. Davis, of New Bedford, believes it, and he has been one of Himes' best friends, and has lost all confidence in him.' He said, Himes had disaffected the minds of Bro. F. G. Brown and wife against him, so that they could not associate with him (T.) for a time; but when he had preached where they were, and a reformation followed, they came and confessed their jealousies, and told him what Himes had said about him, &c. He also told me that Bro. F. G. Brown and Bro. E. Galusha would have acted a better part, but they would not be ruled by Himes, that they said they had as lief be ruled by the old church, and dictated by it, as by J. V. Himes & Co. [All false.]

"These are a few of the statements made to me in the words of Turner, as near as my memory serves. I wish here to add, that while I readily consented to Turner that Bro. H. had faults, and the 'Herald' had faults, I reproved him sharply for his communications, and exhorted him to refrain from them.

"In addition to the above, J. Turner told me that Himes, while travelling the country, was in the habit of soliciting letters of commendation for the 'Herald,' and of writing them himself, and getting others to sign them, to puff him; he said that many of the letters in the 'Herald' came in that way. He (Turner) had no idea that

many of them were ever written by the signers, but were subscribed to please Himes, &c.

"I. C. Wellcome."

CERTIFICATE OF ELDER D. CHURCHILL.

"I certify, that in a conversation with Elder Joseph Turner, in Portland, Me., about three years since, he stated to me that Elder Himes was guilty of an act that would result in the greatest injury to the Advent cause of anything that had yet transpired. The crime referred to was an assault on a lady in W.

"*Lowell*, *Sept.* 6, 1850. Daniel Churchill."

Clayton, being fully exposed, the hand of fellowship was withdrawn from him as a minister of the gospel. He went back to Virginia, gave up the doctrine of the Advent, and did not venture again to assume the ministerial character. The next that was heard from him was by a letter from J. P. Weethee, dated Baltimore, Md., Oct. 30, 1848, who stated that Clayton had visited the congregation there in company with Adams, a Mormon preacher. (See "Herald" of Nov. 11, 1848.)

CHAPTER V.

Disaffection of M. Wood—Purchase of Chardon-street Chapel—Wood retires—Trial of J. Turner for falsehood and slander—Case of J. Marsh—His approval and disapproval of the same things—His misrepresentations of the Eastern Conferences—Action of those Conferences on his case—He receives it as an excommunication—His confession at Homer.

Notwithstanding the exposure of Clayton, and his departure from the city, the party he had drawn off still continued a separate meeting at Chapman Hall. M. Wood, who had been very active to get up a strong church organization, expected to be able to carry out his purpose, but his views were found to be too stringent for a majority of those who remained at the Hall in Milk-street, and were opposed by them; consequently his project failed. He then manifested his first symptoms of disaffection. He was urgent in his expostulations with Mr. Himes, to induce him to take efficient church action, and to shake off all connection with J. Turner, J. Lenfest, J. S. White, J. B. Cook, J. Marsh, and others with whom Wood lately sympathized. To Mr. Bliss he repeatedly denounced those persons as unworthy of confidence, and assured him that they would, sooner or later, make trouble for us. Mr. N. A. Apolonio, who boarded with Mr. Wood for more than two years, during which W.'s disaffection took place, had frequent conversations with him on the subject of church organization. During such conversations, the worst that Wood alledged against Elder Himes was, that he would not favor such an organization as W. wanted. W. and A. (who very nearly agreed on the necessity of a stringent church organization) frequently expressed to each other their regret that Elder H. should continue to fellowship the men named above, and others, who would prove enemies to him on the first opportunity. Wood, on such occasions, invariably averred, that the "Elder's generosity, was abused by such men, and that he would yet find it to be so."

The drawing off of the Chapman Hall party made the support of the Milk-street Hall (the Society paid $850 rent for the portion they used) a heavy burden on those who remained. They saw no way to relieve themselves, and secure a suitable place of worship, unless they purchased the Chardon-street Chapel, and the lease of the land on which it was situated, which were then for sale. The Society approved of the project, but none of them were willing to assume the responsibility. At this crisis, Mr. Himes offered to purchase the Chapel, rent it to the Society, and build on to it an addition for his office. He did so, calling the rent of the Chapel to the Society only $600, and subscribing $200 himself towards that amount. The interest on the purchase money, the additions, taxes,

insurance, yearly repairs, and $150 for ground rent, amount to $800 per year, making the rent of the office $200.

The Society removed there in July, 1848. M. Wood took that opportunity to withdraw from it, alledging as his reason for so doing, the refusal of the Society to organize a church according to his wishes. He attempted to draw off a party with him, but succeeded in getting only two females, who united with other churches, and never returned. Not finding a home at any other church, after a year's absence, Mr. Wood returned to the Chardon-street Chapel. He then endeavored to induce some who had formerly attended there to return. One brother (B. Jones) told him he did not like the minister—Weethee. Wood replied, that they should soon get rid of him. Soon after his return, it was found that he had been very busy in whispering many of the stories which Weethee afterwards circulated; which caused him to be suspected as Weethee's accomplice and informant, as soon as the latter was detected in his "secret workings."

TRIAL OF J. TURNER.

During the session of the Conference in May, 1849, J. Turner appeared and remarked to Elder Edwin Burnham, that he should demand a trial on charges made against himself by Elder H.; and that if the Conference did not grant him a trial, he would "blacken them from the topmast to the water's edge." Accordingly, a trial was granted him, on the following charge, before a mutual committee, consisting of Elders Edwin Burnham, Wesley Burnham, Thomas Smith, Henry Plummer, and Clarkson Goud.—The charge and specifications on which he was tried, were as follows:

THE CHARGE.—"*Slander and Falsehood against Elder J. V. Himes, of Boston, Mass., calculated to injure his moral character.*"

SPECIFICATION 1.—It was claimed "that Joseph Turner has circulated a slanderous story, under the form of a 'parable,' which described J. V. Himes, so that others understood it to be him, thereby leaving impressions on their minds unfavorable to his character."

SPECIFICATION 2.—It was claimed that J. Turner had reported "a misconstruction of a slanderous letter, sent to J. V. Himes by one Stevens, calculated to injure J. Turner, and which J. V. Himes sent to Turner for Turner's benefit, with a disclaimer of his confidence in its truth."

SPECIFICATION 3.—It was claimed that J. Turner was guilty of "reporting, that Elder J. V. Himes had written, or caused letters of recommendation to be written, of his course in conducting the 'Herald,' to be signed by others."

SPECIFICATION 4.—J. Turner was accused of charging J. V. Himes with plotting against him; and with "Jesuitism"—the "darkest of the nineteenth century."

SPECIFICATION 5.—J. Turner was accused of asserting, that J. V. Himes "dare not meet him on those charges, when he [Turner] had a proposition before him, [from Elder Himes,] for an adjustment of difficulties."

After an impartial hearing on the 1st and 2d of June, the committee unanimously decided, that each of the above specifications was *sustained*.

He pretended to acquiesce in the decision, and admitted, that as the facts were presented to the committee, they could not have decided differently. But now he is found in union with Weethee & Co.!

CASE OF J. MARSH.

The identification of J. Marsh with Weethee, requires that *his* past course should be fully appreciated. His repudiating the word "Advent," as an adjunct to the "Herald," and then adopting it as an adjunct to the name of his own paper, has already been noticed. We will re-commence the narrative with the Albany Conference.

No sooner had that Conference adjourned, than the "Voice" began to oppose its doings. It objected to the word "Adventist," "to the declaration in a few short paragraphs, of what our brethren *do* and do *not* believe;" to "the principle of religious bodies voting or resolving, that a certain doctrine or practice is *true* or *false*; and "because the proceedings as a whole look like forming a new sect." (See "Voice," May 21, '45.)

The members of that Conference could not prevent any from misunderstanding their objects if wishing to do so. Had they not told the world who they were, and what they believed, they would have accomplished nothing. To have simply said, that a body of Christians there assembled who professed to believe the Bible, would have communicated no tangible ideas of their difference from other professed followers of the Bible. Mr. Miller endeavored to induce the "Voice" to correct its mis-statements respecting that Conference, but he was refused. In his disappointment, he said he feared that what was said in Ezekiel (47 : 11) would prove true—that "the miry places thereof and the *marshes* thereof" would never be healed: but "be given to salt." (See Mr. Miller's letter in "Herald" of May 26th, 1849.)

After expressing, at various times, his "unqualified disapprobation of the 'measures' of that Conference, (see "Voice," Aug. 20, '45,) the same editor participated in a conference at Rochester, held under his own auspices, May 2, 1846. That conference took similar ground, and adopted like measures as were adopted at Albany. He says of the address adopted at Rochester, which he wrote: It "is designed to give a synopsis of our faith, name our mistakes, and account for them, refer to errors in *doctrine* and *practice*, and *difficulties* which have recently sprung up among us, and show not only that they are no part of the true faith in which we stand, but that they are nothing new under the sun."—*Voice*, April 8, 1846.

The "Voice" of the same date was persuaded that, "If we can do *any good* in *any way* to the blinded eyes and deaf ears, and hardened hearts of a certain class of our fellow beings, it is by our *conferences*, or *general associations*." And he adds: "Such meetings greatly revive the spirits and strengthen the faith of our scattered brethren." But when a Conference was held in Boston the May following, he says, in the "Voice" of June 16, '47: "Though this Conference served to strengthen the faith and confirm the hope of many in the near advent of Christ, yet we became confirmed, or greatly strengthened in our former convictions, that such large stated, occasional, or annual gatherings, are *not* the scriptural or the best means to advance the interest of the Redeemer's cause."

At the Rochester Conference referred to, Mr Marsh approved the raising of money to circulate the address, &c.; but in a Conference held at Buffalo July 6, 1848, he "addressed the meeting at some length, and opposed the Conference, and deemed it an evil, and went ahead to show what would be the result of the matter if carried out, and opposed the raising of funds to induce brethren to go out into the field, because all the funds which would be raised were now already in the churches, and opposed this Conference acting in unison with the Conference East."—*Harbinger*,* July 22, 1848. But in the same paper of Sept. 30th, following, its editor urged the sending in of funds to himself, to be disposed of in the very way that he had opposed at Buffalo.

In May, 1848, a Conference was held in New York city, and adjourned to Boston. This Mr. Marsh attacked with such acrimony and misrepresentation, that George Needham attempted to correct his misrepresentations through the "Har." He then wished to transfer the controversy to the "Herald," assigning for reasons—

"1. I am cut off from a hearing through the 'Harbinger' for my 'wrong spirit,' 'censorious spirit,' 'selfish and sectarian feelings,' 'sensitive, excited, and acrimonious words,' &c.

"Bro. Marsh commenced a deliberate and studied effort to bring into disrepute, (1,) yearly, or annual conferences; (2,) the doings of his own acknowledged brethren thus assembled, holding us up as either blockheads, unfit to take care of the church of Jesus Christ; or else, morally dishonest, truckling to a corrupt public sentiment, and yielding to 'expediency' for the sake of peace among ourselves, or some other carnal motive. Some of our brethren have been deceived thereby, and ought to be undeceived. Such, no doubt, look upon us as greatly fallen from our integrity. If I am to take the statements of the 'Harbinger,' I must so judge.

"3. Another reason is, Bro. Marsh has not met the point at issue between us, but has continually evaded it." (See "Herald," Nov. 18, 1848.)

The misconceptions and misrepresentations published by Mr. Marsh respecting that Conference being unrecanted by him, the next Conference at its meeting in New York in May, 1849, passed the following:

"Whereas the Conferences held by Adventists at different times, and in different parts of the country, have been publicly reported as unlawful and unscriptural, and their acts most unaccountably misrepresented, very much to the grief and injury of the brethren who have met in those Conferences, by the editor of the 'Advent Harbinger.' And whereas the editor of that paper has been frequently made acquainted with the wrong inflicted, but has made no reparation, (and so we have reason to expect that our present meeting will be subjected to similar treatment); therefore

"*Resolved*, That a committee of three be appointed at this meeting, to prepare a defence of our Advent Conferences, and to report the mis-statements above referred to at the Boston Conference, that the cause of grief may be distinctly known, and if not corrected, that our brethren at large may judge between the injured and their accusers."

The committee accordingly presented an elaborate report, closing with: "If he receives and repairs the wrong he has done us, confidence may be restored, and harmony and greater efficiency be the result. If not, we leave the matter before God and our brethren to judge between us and our accusers." The report was signed by J. P. Weethee, George Needham, and others, and was adopted unanimously.

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* It had changed its name from the "Voice of Truth," giving as one reason for so doing, that not all that it published was truth.

This action of the Conference was treated by Mr. Marsh as an act of excommunication. (See "Har." of July 21, '49.) His statements in connection called forth a letter in the "Herald" of Aug. 4th, from Geo. Needham, in which he pointed out seven specifications that he pronounced "not true."

Things remained in this condition till Sept. following, when a mutual council was held in Homer, N. Y., at which J. Marsh acknowledged that he had "misjudged" in relation to the Conferences he had censured; he regretted that he had "wounded the feelings of his brethren by severe remarks and epithets," which he wished to "recall;" he said that he was "convinced that he had misapprehended the character of these conferences, and the design of their acts," and "regretted their publication." (See "Herald" of Sept. 15, 1849.)

After this acknowledgment, it was hoped that no farther trouble would be experienced in that quarter. How futile such hopes were, those who had not learned by previous experience,* have since learned in the development of the "secret workings" of J. P. Weethee, whose doings are next chronicled.

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* In a pamphlet entitled "Proceedings of the Philadelphia Christian Conference; containing a Refutation of a Slanderous Communication which appeared in the 'Christian Palladium' [of which J. Marsh was editor] of Sept. 1st, 1841," a committee of the conference speak of a paragraph in an article written by Marsh, as "not only obviously unfit for any religious paper, and unworthy any Christian editor, but in all sober earnest, [they say] we know but very few sheets sufficiently abandoned to slander and scurrility, to admit such an article." And they add: "We are compelled to believe that he designed, in the above article, most wickedly and maliciously to misrepresent the whole matter." It will thus be seen in what estimation he was held by a portion of his former associates. Since he left the "Palladium," that paper has expressed the very charitable conviction of its former editor, that "he would rather rule in hell than serve in heaven."

PART II.

THE WEETHEE CONSPIRACY.

CHAPTER I.

Early History of Mr. Weethee—First information respecting him—Recommendation to the friends in Cincinnati—His view of the Third Angel—His chagrin that his writings were unnoticed—His visit East—Is accused of plagiarism—His equivocation respecting it—Proof of the charge—His return West—His aspirations for the chair editorial of the "Herald"—Letter of Elder J. D. Boyer.

As the purling rill, rising from the foot-path, may be spanned by the hand of the passer-by; and yet, as flowing onward and mingling its waters with kindred rills, it becomes a mighty river; so may all acts of startling wickedness be found to emanate from remote and simple causes.

As JONATHAN PERKINS WEETHEE, the prime mover in the wickedness of which these pages treat, develops his own history, it seems that he was born in 1812, at the West. He says: "At the age of fifteen,"—that is, in 1827,—"though just from a farm, without being able to read accurately, and unaccustomed to society, I completed a six years' course of study in four years and a half,"—receiving in the fall of 1832, at the age of 20, the degree of A. B. He then studied medicine two years, and then, in the fall of 1834, at the age of 22, he relinquished that study, and commenced divinity, as a member of the Cumberland Presbyterian Church.*

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* This body does not require a collegiate course for its ministers, and dissents from some of the doctrines of the Presbyterian Church. "The men, it is said, who founded it, were under synodical censure, sanctioned by the action of the General Assembly."—*Hist. of the Cumb. Pres. Ch.*, by Rev. H. S. Porter, one of its ministers.

At the same time when he commenced the study of divinity, he began the profession of teaching, at the age of 22; for he says, "At the same time he removed to Uniontown, Pa., and took charge of Madison College, located in that place."—(See "Advent Herald," Sept. 23, 1848.) The standing of that College may be gathered from the following. A committee having been appointed by the Protestant Methodist Church to inquire into the condition of Madison College, one of its members thus reports:

"*Uniontown (Pa.), Aug.* 1850.

"The College has not now any Faculty—but a Latin School only is kept in it, by the Messrs. Lyon. It was incorporated in 1826 by the Legislature of this State, and a grant made to it of $3000, and subsequently Mr. Madison (after whom it is named) bequeathed to it $1000. In 1826 it was under the patronage of the Methodist Episcopal Church; but Mr. Bascom, (now Bishop,) its President, and some of the Professors, becoming in favor of lay representation in the Church polity, the then Bishops put their feet upon it and broke it up. It then fell into the hands of the Cumberland Presbyterians, who being unable to sustain a College here, gave it up, and it is now for the acceptance of our Church."

That College having been broken up by the Methodists, the Cumberlanders took it in 1834, and tried to do something with it under Weethee's administration; but failing in this, they also gave it up, and it ceased as a College in 1842. In 1835, W. says, "by close application I was licensed to preach;" but he continued as a teacher; for in 1839 he was, as he shows, its Professor of Mathematics; and in 1841, its Professor of Languages, Ancient History, Ancient Geography, and Antiquities. (See W.'s pamphlet, p. 95.)

This school falling through, Weethee removed to Beverly, O., in 1842, and commenced a school in that place, which was called in that region "Beverly College." While a teacher there, he heard of the doctrine of the Advent. The first knowledge had of him was by the receipt of a letter from him, dated Beverly, O., March 17, 1843, and signed, "J. P. Weethee, President of Beverly College." In it he says: "I am so engaged during five days in the week in the Institution, that I cannot preach as much as I could desire. . . . I have more calls to preach on this subject than I can fill."—("Signs of the Times," April 5th, 1843.)

Thus at the time when he embraced the doctrine of the Advent, he was a teacher, and had not devoted himself to either of the professions, medicine and divinity, he had commenced prior to that time; and yet in the pamphlet (p. 4) he says, "I have sacrificed two professions, which cost nearly $1500." This is a specimen of his mode of representing things.—He not having followed either of those professions, he could not sacrifice them; but when he became an Adventist, the door was opened for the exercise of his profession as a minister—he having, as he says, more calls than he could fill!!

In the fall of 1845, Elder Himes suggested to the friends in Cincinnati to get Weethee for a preacher; and W. says in the pamphlet (p. 3), after stating that he removed in 1844 from Beverly to Chauncey, O.: "In the fall of 1845, by invitation of a company of eleven persons, I visited Cincinnati; and in the spring of 1846 removed to that city, where I continued to reside until my removal to Boston, in the spring of 1849."

While at Cincinnati, he seems to have conceived the idea of a movement to be made, which should correspond with the symbol of the Third Angel (Rev. 14:9), and which it is evident he expected to lead. His view is hinted at on p. 149 of his "Armageddon." To forward this movement, it is supposed, was the great motive which first induced him to attempt to get control of the "Herald." Those conversing with him got the impression, that he expected to head the body symbolized by the Third Angel.

On the 3d of Nov., 1847, he wrote: "Up to the present time, I have not written any article on the prominent doctrines of our hope." (See "Herald.") He then proposed a series of articles on the "Fourth Beast of Daniel," which he had been thinking of for a year. The first of these appeared in the Herald of Dec. 11th following, and developed a system of rules of interpretation, which gained for him considerable credit for analytic research. The articles that followed (twenty-two in all) had so little relation to those rules, that the fact was inexplicable till they were seen to be a plagiarism. He says, "Their preparation cost me much labor, and was one of the chief instruments of throwing me into a severe illness, which confined me two months."—*Pam.* p. 5.

These now are seen to have been designed to sustain his view of the Third Angel. His precise object at the time was somewhat obscure. In the pamphlet (p. 5) he says: "While these articles were being published, I looked from week to week for some remark, but nothing appeared. About this time I sent to the Herald office a copy of the first edition of my 'Armageddon,' and three weeks passed without any notice. At length a short editorial appears—'pleased with the style and with some of the ideas, but from others we are obliged to dissent.' Not a word said as to what was approved or condemned. No extract appeared, nor has there been any in the Herald, to my recollection."

This develops the littleness of his mind, and his sensitiveness to supposed neglect. As Naaman the Syrian looked for some great thing when he appeared before the humbled and despised Elisha, and was offended at the little notice taken of him; so Mr. Weethee seems to have supposed that the productions of his pen would create a great sensation; and because they passed unnoticed, he has never forgiven the omission.

He next plans a visit to the churches East. Supposing him to have been the honored head of an institution of some repute, a gentleman, a Christian, and a scholar, he was invited East, with the assurance that his expenses would be met. This supposed social and literary position caused him to be received with deference and respect. He took an extensive tour, during which collections were taken up for him in various churches—or as he expresses it, "lifted," and in one case he refused such aid, which looked as if his expenses were being met. But he says he returned home minus twenty dollars. He made no mention of that at the time, but remembered it for future complaint.

On this visit, the estimate which he had of himself was shown by his readiness to give public expression through the Herald to the opinion he had formed, on a mere casual acquaintance, of the several leading brethren he had met with, and the position which, in his opinion, they were best adapted to.—(See Herald of Oct. 7th, 1848.)

In the same article, he develops what he considers his peculiar work, viz.—"That the third angel represents a third class of teachers, who will proclaim God's judgment against the worshipers of civil rulers," &c.; "that *the time has come* for this last and final body to do its work," and that *he* is "called in the providence of God to engage in *this* great work." His lectures in the several places were directed to that end.

CHARGE OF PLAGIARISM.

Up to this time, all knowledge of him was based on representations made by *himself*. While he was in Boston, a letter was received from the publisher of "The Literary and Theological Journal," charging him with plagiarism from Lord's "Exposition of the Apocalypse." On conversing with W., he denied that he had read that book. On the strength of his denial, Mr. Knight, the publisher of that journal, was written a denial of the accuracy of his suspicions. In reply Mr. Knight wrote:

"*New York, Oct.* 3, 1848.

"Mr. Sylvester Bliss—Dear Sir:—We were led to believe that Mr. Weethee had plagiarised the laws of symbolization from the Expositions of the Apocalypse. That it is a plagiarism, it seems to me, no one can doubt. If you turn to the Exposition, pp. 23 to 36, you will see that he copied the words and phrases with little variation;

the number of laws are the same, and there is but a slight difference except in the arrangement and omission of a part of the terms in which they are expressed. So manifest was the plagiarism, that two gentlemen gave Mr. Lord notice of it, and purposed at the time to write to you and remonstrate with you, or warn you against a correspondent who took such liberties. That he drew the laws from the Exposition, was obvious also from the articles that followed, which exhibited the most abundant proofs that he did not understand their meaning: he advanced a number of views that were wholly inconsistent with them, and betrayed a palpable misconception of the subject.

"Very respectfully yours, &c.
"FRANKLIN KNIGHT."

On turning to the pages in the Exposition indicated by Mr. Knight, the origin of those rules was obvious. Mr. Bliss read the letter to W., and asked him if he had never seen the Exposition of Mr. Lord? He said he saw it in a book store in Cincinnati, but did not devote much attention to it. "Did you notice those Laws of Interpretation in it?" He said he might have seen them; but added that we are *eclectics*, and cannot always tell where we get our ideas. As we read, that which makes a favorable impression on the mind is retained; and as we receive from different sources, we forget where we received each individual idea; and when we express ourselves on corresponding subjects, we present them in words of our own. The agreement in the number of Laws and the phraseology, with his marked awkwardness in explaining it, gave some uneasiness; but an "act of this kind, being so contrary to the tenor of his past life"—as he narrated his autobiography—it was thought, "should be sustained by the clearest testimony." His explanation was received, and his hesitation attributed to what was then considered to be a natural modest reserve on his part. The subject was then banished from the mind, and the brethren were none the wiser for it.

On his way West, W. passed through Centre county, Pa., where he visited Elder J. D. Boyer, who writes:

"*Milesburg* (*Pa.*), *Nov.* 12*th*, 1850.

"DEAR BRO. HIMES:—The time has come when all true-hearted Adventists should speak out, and give you all the facts they are in possession of respecting the course pursued by Mr. J. P. Weethee. I consider the course he has pursued towards you to be very unchristian-like, and very ungentlemanly. I will give you the conversation which passed between Mr. Weethee and myself in the fall of '48—Nov. 5th to 12th—on his first visit to us. The first was about Bro. Marsh's finding fault with Weethee for speaking of you as a 'perfect commander.' He stated that he had no confidence in Marsh as a Christian—that he was not honest in the course he pursued, and was a great fault-finder. He further stated, that Marsh wanted him to write for the Harbinger, and that he would not do it; for he had no confidence in him or in his paper. He then stated that he was on his way West, to make arrangements to return East; and that you had made him a very fair offer to assist in writing for the 'Herald.' He remarked that he was surprised at the *wide circulation of the* '*Herald*,' and the number of subscribers it had—the number I do not recollect.—He also said it was well for every *learned man* to know his place, and that some one *not so well educated* (*as he, Weethee was!!*) would do West, and *he* would go East. He also stated that to keep up an interest in the circulation of the 'Herald,' they needed some one more *learned* in the office; and more than that, he intimated in his conversation that it would not be *very long* before *he* would be EDITOR *of the* 'HERALD'!!! I think he said it would be well to have a change."

Thus it seems, that he purposed as early as at that time, to reach the editorial chair of the "Herald." Its extensive circulation had astonished him; and he coveted the position which he hoped there to reach. His excessive egotism and jealousy are also apparent—the two qualities which caused his fall. He was, in his own estimation, so learned, that others could fill *his* place at the West, and *he* could be more useful than they, elsewhere. He advanced a similar idea in the "Herald" of March 3d, 1849, when he said of his return East: "There are men fitted for all stations; and he is truly wise that knows his place. On this point I have been somewhat in the dark. . . . There are some fields where the *uneducated* can do more than the *learned*. *This fact* gives me some light as to *my* duty."

CHAPTER II.

Weethee is invited to the pastoral charge of the Chardon-street Church—Writes articles for the "Herald"—Suddenly stops—Needham's sympathy with him—His opinion of his present associates—His visit to New York—His exaggerated account of the same—He demands the removal of the editor of the "Herald"—Is refused—Attempts to prejudice the minds of Elders W. Burnham and J. Cummings.

After his return West, it was thought that he might make a suitable pastor for the Chardon-street Church, and that his supposed high standing and great attainments would advance the cause East. Accordingly, he was invited. He intimated a preference to travel, and spread his views. But supposing him to be a gentleman, and no bigot, and that he would disfellowship none for an honest difference, he was told that he would find much more ready access to the brethren through the columns of the "Herald" and by his books, than by travelling. He presented his views in the "Herald," in a series of articles called "Chardon-street Lectures," and his "Armageddon" was re-published by the office.—During this period the editor of the "Herald was writing a series of articles on the Symbols of the Apocalypse. Mr. Weethee frequently expressed his satisfaction to the former, that he was on the "right track," and would be obliged to come to his (W.'s) position. All went on smoothly till W. saw that his track was being deviated from, when he manifested disappointment; but no breach of friendship was expected, and much less any bad feeling.

Mr. Needham held views similar to Weethee's, and pleasantly remarked to the editor on one occasion, that if he did not come out straight on those points, he (N.) should be "down" upon him. He expressed himself much interested in the expositions given, till the 12th chapter of Rev. was commented on, when he gave expression to some objections. (See "Herald," Oct. 27, 1849.)

In the "Herald" of Dec. 1st, 1849, the editor reached the chapter in Rev. where he diverged from the views of W. and N. The "Herald" of the previous week contained the last of that series of W.'s "Chardon-street Lectures." It was then understood, that they were deferred to the commencement of the next volume.

In the "Herald" of Dec. 8th, the editor had an article on "The saints after Death," which called forth strictures from Needham, in the "Herald" of Jan. 5th and 26th. The result somewhat piqued N. But his feelings towards those he is now endeavoring to curry favor with, is seen from the following extracts from his letters.

On the 14th of Jan. 1850, he writes Elder Himes: "I am grieved to see the fooleries some are going into—father Wilson with his *snakeism* and Turner with his *et id omne genus*."

On the 23d of Jan. he wrote: "There are some four or five here, who would be glad to have Cook, Turner, *et id omne genus*. . . . . Turner is impudent as S——. Go it, cripples! What a consummate —— Marsh is.—I think Bro. Jones' discussion with Campbell is very unprofitable—I fear C. was never converted." &c.

About the same time he writes that he is satisfied that Marsh is a hypocrite; and to Bro. B. Morley he writes on the 28th of Feb., "If our brethren will sustain a man in such a dictatorial position, I desire to know it. I told my wife near a year ago, that I *really feared* he (Marsh) was a *Jesuit!* Not a Protestant one, but a Catholic one. You know that the Jesuits insinuate themselves every where—but if he is *not*, he is a reflection."

Weethee held a series of meetings in New York in January and Feb., which were attended with some success. On his return, he gave an account of them in the "Herald" so exaggerated, that Brn. Jones, Robinson, and the church there were much surprised. He attempted similar meetings in Boston, in March, which proved a failure. At his request, a picture of the apostle John was engraved for the first number of the volume of the "Herald," commencing Feb. 3d, 1850, and was printed in connection with an introduction he wrote to some future articles on the book of Revelation. This was followed by a reprint of several articles of his on that book, with the expectation that he was to furnish notes on all its chapters.

During his meeting in Boston, he demanded the removal of Mr. Bliss from the editorial department of the "Herald." Being denied in this, without B.'s being informed of the demand, W. next began his attempts to prejudice the minds of the brethren against Messrs. Bliss and Himes. Elder Wesley Burnham, who was present at some of W.'s meetings, was approached by Weethee on or about the 21st of March. Weethee said in the "Vindicator," that Elder W. Burnham found as much fault as himself. Elder B. replies: "'It is not correct that 'W. Burnham found as *much* fault as I (he) did.' Mr. Weethee *introduced* the matter and *led* the conversation. Many of the statements advanced by him were *new* to me, and had the effect to excite both my anxiety and my fears. I entertained a very high regard at the time for Mr. Weethee, and therefore his statements made a deep impression on my mind—which was a very natural consequence,—and my inquiries, answers, and suggestions, were such as any honest person would be liable to make under such circumstances.

"Now I wish it distinctly understood by the brethren,

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that I *emphatically deny* the statement made by Mr. Weethee, that I 'found as much fault as he did, and talked as freely,' as it regards yourself, and the office affairs.

"He also says, that I wished him to see Edwin Burnham. I did, and why could not Mr. Weethee have stated the reason *why* I wished him to see my brother? The reason was this: he thought the office affairs should be brought up at the next Conference, and the question arose as to who would be a fit man to introduce it before the Conference, if it should be thought practicable to thus act, and I referred him to my brother Edwin. I have no fault to find, neither have I *ever* found fault with Bro. Himes in his *general* management of the 'Herald,' and office affairs, and now I say, that this unholy attempt to destroy his usefulness and character, has confirmed me still more in his unwavering integrity, and that the 'Herald' and office are in safe and judicious hands."

In March, Elder J. Cummings was in Boston, and met Weethee at Deacon Lang's, where he boarded. Although W. never broached the subject to Deacon L., yet he attempts to prejudice Elder Cummings, and partly succeeds, as is shown in the following extract from his letter to Elder H., in the "Supplement," p. 259:

"Elder Weethee said the 'Herald' could not stand long without a change in something. He said the whole concern came near falling through last summer; that you came home from some tour (I do not recollect what one), and there was so much dissatisfaction that you was discouraged, and so much mismanagement, that the vessel was about to sink; and that all that saved the 'Herald' and the cause was the tract, 'The last Hour—Our Specific Work,' which he (W.) had written, which, when he saw the condition the cause was in, he brought forward, had it published, and thus saved the cause for that time.* He thought that those who differed from the 'Herald' in faith were not well treated by it; yet that what was said in the 'Herald' in relation to them was in a sort of covered up manner, so as to keep their influence and support. The Tract and Mission Fund, he said, was all managed by one mind, and was *worse than Popery!* Something was said in regard to some other one taking the place of Bro. Bliss. He thought *some* ONE should, but did not say *who*. I, however, thought, if things were in such a state as he had represented, and from the exalted opinion I had of him, that *he* might satisfy the Adventists better than Bro. Bliss—not that I thought or could believe that Bro. Bliss was dishonest, or a bad man, or anything of the kind. It was with me merely a matter of opinion, that *Elder Weethee* would suit *better* than Bro. Bliss. I never had such a mind until that conversation. I am now satisfied that I was deceived in him and by him.

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* The prominence of the most conspicuous organ in his head,

"The above is the amount of the conversation. It made a deep impression on my mind unfavorable to your and Bro. Bliss' management, but which is now all removed. What has transpired since that conversation, has given me perfect confidence in your honesty and ability to manage. I say, Let us have the *old hands*, until somebody shows by their *works*, and not by their *words*, that they can do a *great deal better*. J. CUMMINGS."

Bro. Cummings states that he went to Weethee's boarding house at Weethee's urgent request, and was thereby kept in town one night longer than he expected to have remained.

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is seen by this allusion. That explains the cause of his present unfortunate position. Could he have been made EDITOR, he would have been satisfied for a time.

CHAPTER III.

Conversation of Weethee with M. Wood and L. P. Judson—Meeting of the "Class for Mutual Improvement"—Their appointment of a Committee—The Class repudiate the duties assumed by the Committee—Interview of Weethee with Judson—Attempts to prejudice Elder Southard—Judson's letter to Elder Mansfield—His visit to Salem—To Providence—Elder Himes' visit to Worcester—Weethee arrives after H. leaves, in "a flood of tears"—Needham's first letter to Elder Mansfield—Everything to be kept the most profound secret from Elder Himes.

For some two years Mr. Wood had carried an "open mouth" respecting Elder Himes, while to his face pretending to be a friend. As the stories to which he had given currency were the same as Weethee afterwards carried to Needham, it identifies *him* as one of the parties to the plot, and explains his subsequent efforts to prevent any discovery of the authors of the "Secret Working." Mr. Weethee told Elder Robinson that these things came from his Church.—See Sup. p. 260. When Wood only was busy circulating his tales, they excited no comment. But Mr. Weethee, (as he says pam. p. 13—"I considered my services slighted, and myself insulted,") was in a fit state of mind to avail himself of his aid, and was prompt to use such a talkative person to pick up scandal for him.

At this time L. P. Judson, of Jamestown, N. Y., was at Boston, and laboring in the vicinity. He had shown his willingness to engage in a work of the kind contemplated by Weethee, by an effort to excite a prejudice against Elder J. C. Bywater, of Western New York. When he first arrived at Boston, he was very urgent to learn what books had been given to Bywater from the "Herald" office. He then writes Bro. Henry Tanner as follows:

"*Boston, Feb.* 2, 1850.

"DEAR BRO. TANNER:—Interested that everything should be done to render our tent meetings as profitable as may be, and to remedy any and all evils that may have existed, I examined the books in the "Herald" office, where I am now writing, and find the amount of $100 17* noted as given to Bro. J. C. Bywater, to sustain his operations in connection with the tent. I also learn that Bro. Himes gave him about $20 worth of books at Buffalo, and a quantity at Rochester. The probable amount at Rochester I did not learn, except that, among others, there were copies of the 'Life of Wesley' to come to $7. These cover what has been given during his movements with the tent.

"The above amounts are made up at wholesale price—i. e., 33 1-3 per cent. deduction from the retail price. On my way here, I called at the 'Harbinger' office,—I think it probable that Bro. Marsh, and perhaps Pinney, will justify Bro. Bywater in money matters. I cannot if they do. I do not know as I shall be able to get to the conference at Buffalo; if I do not, however, I will give you a statement of my views in full, and leave you to act according to your best judgment.

"It is but justice to add, that Bro. Himes seemed indisposed to say anything more on the subject than was necessary to answer my inquiries. He gave me access to the books, as any other brother can have, who has a matter of inquiry pertaining to the interests of the cause.—He said he gave the books &c. for the good of the cause in the West, with the hope and expectation that they would be appropriated accordingly,—but knowing nothing of the facts in this case, of course can give no opinion or judgment.

"With regard to future operations of the tent, or with reference to the whole mattter,—if you cannot get enough brethren together to do the business, how would it do to refer the matter to a committee, and let that committee call another meeting for the definite purpose, at Batavia,

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* These sums do not include books afterwards sold to Mr. Bywater, and for which he is now indebted to Mr. Himes $112.

or elsewhere? Something ought to be done. The only thing is to do it in a way to do the least injury, and save the feelings of brethren as much as may be. Yours in the hope, L. P. JUDSON.

"P.S. Bro. T.—Would it not be well to keep this statement to yourself, and draw out of Bro. B. the facts contained [in this letter]. It would be better to come from their own acknowledgments than from other sources. Of course you could use this in case of an emergency."

Failing to interest Mr. Himes, or Mr. Tanner, in a crusade against Mr. Bywater, he was ready to turn his attention to any similar work that might be presented. The result shows that he had been consulted and fully gained over to the conspiracy. Previous to April 1st, it does not appear that any definite plan of action had been agreed on. Mr. Judson had made arrangements to return West, and published appointments in the "Herald" as late as March 30th.

They evidently felt the need of some show of authority to act in the name of the Adventists generally. How shall this be obtained? The "Class for Mutual Improvement" was to meet on the 1st of April. Weethee and Judson started the idea of a *committee* to consult the interest of the Class, and report at the N. Y. Conference; and had themselves appointed, with Mr. Needham, for said committee. The Class had no idea of the object aimed at; and when it was afterwards developed, immediately repudiated it.* That the appointment of this com

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* "Whereas, at the last meeting of the Class Brethren J. P. Weethee, L. P. Judson, and George Needham, were appointed 'a committee to consider the objects of this Class, and report to the Spring Conferences the system of operations best adapted in their judgment to meet the exigences of the case, and carry out the object of the Class.' And,

"Whereas the only design of the Class is expressed on the records of its first meeting, Dec. 18th, 1849, as follows:—

"'Our design is to gain a more thorough acquaintance with the Scriptures, and to improve ourselves in those branches of mittee was the result of a previous secret understanding, is virtually admitted by Mr. Weethee, who says:

"It must be admitted that the mover of the committee, L. P. Judson, and the one who suggested the enlargement of its duties, J. P. Weethee, ought to be the judges of the nature of its powers."—*Pam.* p. 17.

On page 18 he says: "One other person present in the Class at the time of the appointment of the committee, viewed it as we did."

Yes, the Class knew nothing of their *design*, but one was present who did—not a member of the Class, but one who is identified as one of W.'s assistants. It was a wonder to several members of the Class what made that one attend their meetings so closely, or what interest he could have in their doings. At this time there is no evidence that Needham had been consulted. The committee enter on their work immediately on their appointment, which was April 2d, the last day of the Class session. Says Mr. Weethee:

"On the same day that the committee was appointed, I conversed with Bro. Judson about its duties, and we took a survey of the whole field, and talked over the general wants of the cause."—*Pam.* p. 18.

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knowledge which will enable us rightly to divide and illustrate the word of truth.'

"Therefore we, individual members of the Class, disclaim having authorized said committee to take the oversight of any matters foreign to the above expressed object of the Class. And any other things which may have been the subject of their consideration, has been on their own responsibility, and not by authority or consent of the Class, and are repudiated by us."

Lemuel Osler,
O. R. Fassett,
Geo. H. Child,
A. Hale,
I. R. Gates,
E. Gage,
John Pearson, Jr.,
W. Burnham,
Sylvester Bliss,
J. F. Guild,
N. Billings,
J. Daniels,
Oliver D. Eastman.
Boston, Jan. 25, 1850.

[The only other member whose name is on the records besides Weethee's, has since signified his approval of the above.]

Elder Southard was at Weethee's boarding place when Weethee and Judson were making an estimate of the receipts of the "Herald" office, and told them they had entirely over estimated. Weethee attempted to prejudice the mind of Elder Southard, by relating to him a story Needham has narrated in his second letter to Elder Mansfield, about Elder H.'s being in favor of church organization, and then trying to persuade Young (which Y. denied before the Conference) that none was necessary. Weethee remarked: "Such DUPLICITY *I abominate.*"

Thus Weethee having swallowed greedily the stories of Mr. Wood, was the prime mover in the business.—The effect of his conversation on Judson, may be judged of by J.'s recalling the next day his appointments West—giving as a reason, the "increased interest in several congregations" East, which was printed on the 4th of April in the "Herald," dated April 6th. In this number of the "Herald" was also printed the last of Mr. Weethee's "Lectures on the *Apocalypse*"—he giving as a reason for their suspension, *the state of his health.*

On the same third of April that Judson recalled his appointments to go West, he went to Salem, from whence he wrote a letter to Elder Mansfield, saying:

"The 'Class for Mutual Improvement' met on Monday of this week, and among other things appointed a committee, consisting of Brethren Weethee and Needham and myself, to draft some general outline of a plan to secure more efficient labors in the cause, and to arrange several things which seem now to hang at rather loose ends.

"Also that there should be some arrangement concerning our missionary funds and labor. Who shall be the almoners of the bounties of the Church. Who shall direct as to the disbursement, &c.

"Does the interest of the cause demand the publication of another paper? If so, is Buffalo, Syracuse, or New York, the best location? What is the relation that our present papers sustain to the cause?

"The above are among the general points we want to consider at New York Conference, and if we cannot conclude on arrangements there, to complete them at Boston.

"I write at the suggestion of brethren, and please allow me to depend on you to write to Bro. Bates and other brethren in your vicinity, and secure as good an attendance at N. Y. as may be. If these things are considered, you will see that much importance will be attached to our deliberations at that Conference. Will you not also write some one member of the committee—perhaps Bro. Needham, at Worcester—and give us any suggestions you have to make on any or all of the above points, or any others? 'In a multitude of counsellors there is safety.' Give us the best advice you can, that we may be able to give a thoroughly digested plan. * * *

"Yours &c. L. P. JUDSON."

Elder Mansfield did not apprehend the purport of the above, and did not suspect any ulterior object. So acting on J.'s suggestion, he wrote on the 9th of April to Mr. Needham at Worcester.

L. P. Judson returned from Salem on the 4th or 5th of April to Boston, when Elder Himes arranged with him to attend a disscusion beyond Providence (where he was to preach, as per appointment, on Sunday, the 7th,) which was to be held the following week. Before going to Providence, he and Mr. Weethee had another interview, to which W. thus alludes:

"In the second interview I had with Judson, I learned that Elder Himes wanted him to attend a discussion beyond Providence; and the Elder gave me an invitation to attend the same. Elder Himes and Needham were to come from Worcester, and we were to meet at Providence, and go in company to the discussion. I told Elder H. I wished to see Bro. Needham, as he was on the committee, and should have to visit Worcester, unless such an arrangement could be made. It was named to Bro. Judson, and the committee was to meet, and attend to their duties at the intervals of the debate."—*Pam.* p. 18.

Judson went to Providence, where he preached on Sunday, April 7. He put up with Bro. Sisson. The impression he there attempted to make, is seen in the following extract from a letter dated Jan. 25, 1850, which we gave in the Sup., p. 360, 1st col.

"Bro. L. P. Judson stopped with us at Providence.—His gay and lively appearance, for a minister, tried us very much. Among other things, he spoke of Bro. Himes, of the 'Herald,' and office affairs, and said that they were going to look into these things; and that they wanted to know whether they were Bro. H.'s property or not; that it belonged to the Advent cause. He also said that as near as they could estimate, they supposed Bro Himes to be worth $15,000; that they had examined some books, and found that money had been paid in which had not been charged: that a woman had paid $40, and nothing said about it. He related the particulars of his visit East, and spoke of a disposition on the part of Bro. Himes to pocket money that had been given him where he had preached. He said that if the 'Herald' belonged to Bro. Himes, they would start a new paper of their own; and asked, If *all the brethren at the Conference rise up against Bro. H.*, what could he do?—He mentioned the names of some brethren who were engaged with him. He said that the subject was so momentous that he was pushed forward to bear the brunt of the battle, as he was soon to go away, &c. He also spoke of the committee of three."

On the same Sabbath Mr. Himes preached for Needham at Worcester, and tarried all night with him. They intended to have taken the cars for Providence Monday morning, but were left, and Elder H. returned to Boston. During the first Boston Conference he asked N., if, when he left his house on the 8th of April, he (N.) had full fellowship for him? N. affirmed that he had, and that if he had not, with his professions of friendship, he must have been a hypocrite. In the "Vindicator" N. says:

"There was at least no personal matter between me and Mr. Himes. And I take occasion to say, that in all my intercourse with him, he had never to my knowledge given me any occasion to feel ill affected towards him, on account of any treatment received from him."

If then Needham was disaffected, it was after Elder H. returned to Boston on the 8th of April. In the "Vindicator," 4th col., referring to the expression in his letter: "He was with me yesterday, but has no suspicion of the movement," Needham says: "Nor had I any suspicion, when I saw him. I declared in Conference in Boston, that I had not."

On that very day, (April 8th,) Weethee calls on him, and the next day Needham writes his "suspicions" to Elder Mansfield. Who then gave him his suspicions?—The man who came to him "in a flood of tears," as he says in another letter: "In conversation with W. it came out."

Weethee says: "On Monday, April 8, I went to Providence, according to the arrangement made with Elder Himes, and waited for him and Bro. Needham, from Worcester. The trains came without them, and I saw I was about to be disappointed. I had conversed with Bro. Judson on the wants of the cause, and had his ideas; and learning the character of the man with whom the discussion was to be, and much desiring to see Bro. Needham, I took the morning train and went to Worcester."—*Pam. p.* 19.

From a remark which Needham made after this visit, it was ascertained that some one had visited him that evening "*in a flood of tears.*" Who it was, is now no mystery. W. doubtless spent that night with him. The next day Needham writes his first letter to Elder Mansfield. Whether it was written while W. was with him does not appear. Its following so closely on that visit, shows the agency of W.'s tears in its production. At this time he had received no letter from Elder Mansfield, whose first letter to him, written at the suggestion of Judson, is also dated April 9th, according to N.'s statement in the "Vindicator:"—"His first letter is dated April 9th, 1850, before he received my first." The writing to Mansfield was by the advice of Weethee; for Needham says in the "Vindicator," p. 2, 2d col., that "in conversation with Weethee, it was *agreed* that I should put the question [respecting a new editor of ——] to him, [Mansfield] *when I wrote,* which I accordingly did." As Judson wrote to M. the day after his interview with Weethee, and as N. acknowledges it was agreed between him and W. that he should write M. the day after their interview, is it not clear that Weethee prompted both of them to write, and that he knew what they were to write? It also shows how Weethee attempted to work the whole movement, by making tools of others, and keeping himself as much out of sight as possible. That Weethee planned both letters, is seen by the reason which prompted Needham to write, at this time, as given in his fourth letter. He says:

> "I wrote to you *first*, because I understood Bro. Judson had, and I *divulged* matters to you *so far as I did*, in my first, that you might not be misled by *a few insinuations*, as it seems you were."—*Sup. p.* 265.

Understood by whom? By W., by whose promptings he wrote Elder M., to effect what J. failed to do—by *divulging* a *part* of their plan, and *pledging him to secrecy*. Being made a subject to Weethee's wiles, as Judson had been before. He wrote as follows:

FIRST LETTER FROM G. NEEDHAM.

"*Worcester*, (*Mass.*), *April 9th*, 1850.

"Dear Bro. Mansfield:—I write to inquire of you a little about the expenses of the Syracuse Tent meeting last summer. Soon after that meeting, Bro. Himes wrote me that, *that meeting cost* him *fifty dollars*. It has ever been a wonder to me when I have thought of it since, how it could cost fifty dollars, over and above all that brethren there did to sustain it. In the 'Herald' of March 23d, is a statement entitled, 'Tract and Mission Fund,' which needs explanation. That statement has called my attention anew to the *fifty dollar* item at Syracuse. Will you do me the favor to communicate immediately, as Brethren Weethee, Judson, and myself, have been appointed a committee to prepare some plan for action at New York, and probably at Boston, at the Conferences. *We wish to get such information in regard to the use of* OUR *money as will enable us hereafter to know how it is used.* You will see by that statement, that Bro. Himes has expended over *seven* hundred dollars, as he claims, for Missionary and Tract purposes, and besides *four* hundred dollars more for other purposes.

"Over *eleven hundred dollars* expended; by whom?—By any agent of the Conference? No. Conference at Boston appointed over thirty persons to assist in getting up and sustaining Advent meetings in the United States, not one of whom, so far as I know, has been consulted in the distribution of these funds. Bro Bliss was appointed Treasurer (for minutes, see 'Herald,' June 16, '49); and *how he has disposed* of the funds (near $ 500) *is best known to himself.* We must suppose that he and Bro. Himes have disposed of them together, but by what authority Bro. H. has meddled with them I know not, he not having any trust of any kind committed to him last spring.

"Disclosures have recently been made which have disaffected some of Bro. Himes' warmest friends in this region. I mention Brethren Weethee, Edwin, Elam, and Wesley Burnham, Judson, J. Cummings, besides almost the entire Chardon-street Church.

"A crisis has come, such as I never expected. We wish you could come to both Conferences, but you must not fail to be at New York. We would like also if Bro. Bates is prepared to stand up against any storm that may arise, if he would come. But neither he nor any other person should know anything about the matter unless they keep it THE MOST PROFOUND SECRET, till they see the friends in this region, and have an explanation. This whole movement has originated with Bro. Himes' old and tried friends, who have stood by him in *every hour*—

but they will stand there no longer, unless he clears up the dark clouds that now lower around. It is for his good, that of the cause, and all concerned, that there should be an investigation.

"We wish to manage the matter so that Bro. H. will be as little injured as possible—for we are his friends.—He was with me yesterday, but HAS NO SUSPICION OF THE MOVEMENT, and the success of it depends *on his not knowing it till all is ready.* I entrust this to you, Bro. Mansfield, as a man of God, who I know to be true. *Betray it not*, my brother, *nay, I know you will not.* O if you knew an hundredth part of what I do, you would be astonished, you would need no caution. Perhaps I ought to give you a general item or two. It is believed by some of the brethren in the Chardon-street Church, who have made estimates, that Bro. Himes is worth from $ 12,000 to $ 14,000! He proposed to buy Chardon street Chapel to '*save the cause*' in Boston, yet he charges $ 600 *rent!* While here the other evening, he said he had left his 'subscription for the cause,' for two hundred dollars, for this year. I have learned since how he pays $ 200—charges $ 600 rent, minus two, leaving *four! Four hundred* dollars wrenched out of that poor congregation. This is 8 per cent. on $ 5000. Besides, he has the use of the upper part.

"After Bro. Weethee went to Boston, he expended what funds he had, but nothing was done for him for six weeks; then after a week's delay, being informed of his necessities, *seventy dollars* was raised for Bro. W., and Bro. Himes took the money, saying, 'Now I will make Bro. Weethee's heart glad in the morning;' but after *seven* days' more delay, paid *fifty* of it over, and the brethren never knew till a few days since, but that he paid all over—*in conversation with Bro. W. it came out.* These are specimens—but not the worst. O brother, what are we coming to! Since I commenced writing I got down to pray, and have wept heartily over this matter. Yours, G. NEEDHAM.

"P. S. Write me immediately, and do not fail to come to New York. *We may want a new editor of* ——. Would you be *willing* if it comes to *that?* Think, but not *aloud*, we are living in *perilous times*—may our God sustain us. I confess I feel *strange*. But God will defend the right."

Being in full fellowship with Elder H. on the morning of the 8th, the falsehoods specified in the above, written on the 9th, must have been communicated by W., who says (pam. p. 5): "I spoke to him about the relationship of the paper to the Conference; took the ground I had with Bro. Judson;" and yet W. afterwards assumed to preside in the *trial* of them—i. e., of his own falsehoods!! The falsity of those specifications have been shown in the "Supplement," and need not be here referred to. A few words, however, may not be amiss.

1st. The insinuation of dishonesty respecting the Syracuse expenditure, was repudiated by Elder M. in his reply.

2d. The insinuation of dishonesty in the disbursement of the Tract and Mission Fund, is met in the report of the Conference, and their subsequent vote of thanks for the way in which it was disbursed.

On p. 98 of the "Pam." Needham flatly contradicts his assertion to Elder M. respecting Mr. Himes being an agent of Conference, admitting that "though there has been no formal vote declaring him such, yet by common consent, and by the oft repeated votes of different Conferences, approbating his course, he is virtually recognized as such."

3d. The estimate of property shows a great advance on what cost less than $ 5000; and those who made the estimate either knew they were making a false one, or else knew nothing of what they were estimating. They can escape here only by pleading ignorance or wickedness.

4th. Weethee's story that he expended his funds, was false, he having at that time money on deposit in the office.

5th. The falsehood of the manner in which Mr. Himes paid his subscription, by deducting from the rent, will be again noticed.

That Weethee was the author of these, is admitted by Needham when he writes: "In conversation with W. it came out." What then came out? The falsehoods and false insinuations above enumerated, with the addition, that "disclosures have recently been made which have disaffected some of Bro. Himes' warmest friends in this region." What friends? Why, "Weethee, Edwin, Elam, and Wesley Burnham, Judson, J. Cummings, besides almost the entire Chardon-street Church." How did Needham know these were disaffected? Ah!—"in a conversation with W. it came out." How W. Burnham and J. Cummings were approached by Weethee, to disaffect them, has already been seen by their letters.—Weethee had not then seen Edwin and Elam Burnham, but he uses all those names to impress Needham with the certainty of success. Suspecting no evil motive in Weethee, and believing his falsehood, that "Bro. Himes' warmest friends"—his "old and tried friends"—"were leaving him," N. fell into the snare laid for him, and became a co-worker with Weethee. He also heartily enters into the plan of working in the *dark*. He *pledges* those he considers it *safe* to reveal a *part* to, to "keep it the most profound secret;" and communicates it to none to whom he cannot say, "Betray it not, my brother; nay, I know you will not." Although his Bro. Himes was with him the day before, partaking of his hospitalities, and performing service in his desk; yet ten hours after his leaving, when learning of a plan to crush him, and knowing that he (H.) "has no suspicion of the movement," he (N.) manifests no disposition to write him and ask an explanation, or to tell his brother his fault. Whether Weethee had mesmerized him, having pathetised him by his tears, or whether the intimation that "a new editor of ——" might be wanted, made him feel so "strange," that he dare not "think aloud," does not appear; but he was at least persuaded that their "success" depended on Mr. Himes "*not knowing it till all is ready*"! Ready for what? To spring the trap upon him!! And he is fully prepared to use his influence to win over Elder

Mansfield; and so at Weethee's suggestion, writes to disabuse him of any doubts which Judson's insinuations might have thrown him into.

In the "Vindicator," Needham insinuates that the blank after editor is filled in his letter, and left out for effect; that it was not the "Herald," but a new paper that they wanted an editor for, and that the inquiry did not refer to himself, but to Elder Mansfield, as the proposed editor. The blank is *not* filled in the original. If he meant a new paper, why should he have left a blank?—His insinuation that it was filled, is an admission that as it stands it can only refer to the Herald. How could they want a *new* editor to a paper that never existed, and had had *no* editor? If a new paper, why so afraid to "think aloud?" If some one beside Needham was to be editor, why should it cause *him* to feel so "strange?" The whole wording shows that Weethee had touched Needham's ambition by the prospect of seating him in the editorial chair of the "Herald," when he (Weethee) should have succeeded in superseding Mr. Himes; and N. wanted M.'s advice whether he had better accept. The cause of Needham's "strange" feeling is "intelligible to the intelligent.'

The plan of SECRECY seems to have been agreed on before Weethee saw N. at Worcester; as W. afterwards told Deacon West, "that Mr. Himes was to have been kept ignorant of the plan till it was accomplished; that he was told, that if Mr. Himes knew of it he would defeat it; and that he was advised, IF they could not accomplish it otherwise, to bring accusations against Mr. Himes' moral character." Could not accomplish what? Was advised by whom? The hint respecting Needham being editor, answers the first. The four of those who afterwards went off with Weethee, who so often arose in the Boston Conference and inquired, "Did you mean *me?*" whenever any allusion was made to Mr. H.'s slanderers, can probably answer the second.

CHAPTER IV.

Needham's statement of the rent of the Chapel—Attempt to deprive Mr. Himes of the credit of doing anything—The coal bill—Misrepresentations respecting it—The three conspirators have their first secret meeting all day in Weethee's bedroom—Judson's letter to Providence—His development to Elder Osler—Needham writes his second letter to Elder Mansfield—Mis-statements in the same—He is very anxious to get hold of the *rabbit*—Liberal offer of two dollars to Elder M.

There is one point in Needham's letter of April 9th, which is worthy of particular notice—viz., his explanation of *how* Elder H. pays $200 to the Society:—that he "charges $600 rent, minus two, leaving *four!* Four hundred dollars wrenched out of that poor congregation." When the Society commenced worshipping in the Chapel, the rent was fixed at $600, on the advice of J. G. Hamblin, one of the chief adherents of Weethee. As before stated, the whole amount of the ground rent paid by Mr. Himes, the interest on the cost of the building, the taxes, insurance, and necessary yearly repairs, being $800, and deducting $200 for the rent of the office, it left $600, which Hamblin said, and which all unprejudiced minds must say, was as low as the Chapel could be rented. Towards the payment of the expenses of the Society, Mr. Himes had subscribed against his name $200. There seems, at this time, to have been an understanding between Weethee, Wood, and a few others, that Mr. Himes must by some means be deprived of the credit of doing anything for the Society. Thus Weethee told Needham on the 8th, who wrote Elder Mansfield on the 9th, that the way Elder H. paid $200, was by charging $600 for the Chapel, which, minus $200, would leave $400. Now, if they could persuade Elder H. to call the rent $400, and subscribe nothing, instead of calling it $600, and subscribing $200, then what Weethee had caused Needham to write Elder Mansfield would have some show of truth.

We are now brought down to April 11th, Fast Day, two days AFTER Needham wrote to M. In the afternoon of that day, the Society had a business meeting. Elder Himes presented the following bill of what the Society was owing him. The bill was made out the day previous by Deacon John Emerson, the treasurer, in his own hand-writing. He is ready, if required, to take his oath that this is a true copy, and the *only* bill presented on that occasion:

The Advent Society to J. V. Himes	*Dr.*
Balance of Rent of Chardon-street Chapel, to April 1, 1850....	308 04
Fixing Stoves [$4 50] and Fuel for 1849 [$8 50]................	13 00
Cash paid Ministers [A.H. and L.P.J.]......................	50 00
For supplying Pulpit [J.D. and J.W.B.]......................	11 00
Bills for Advertising.....................................	27 25
	409 29
Credit by collection.................................	3 50
Balance due..	405 79

This bill Elder H. made a present of to the Society; and although it was a *gift*, and the item of coal was only $8 50, yet this they swell up to $125! and term it a *fraud!* Mr. Himes had to go to Salem before the close of the meeting. Those present say there was some strange talk about the coal, &c. It is now clear that it had been agreed upon by the conspirators to work it so that as many should be disaffected on that occasion as possible. As the Society had not supplied themselves with coal, and had burned from the office coal, it was necessarily all together, and such an impression of the amount given any, must have been done in ignorance of the contents of the bill, or from a wicked design to mislead, the bill as above given being where all could have examined it who wished.

After giving them the above bill, as Weethee had said he should hold him responsible for the balance of his salary—about $100—Mr. H. said if they thought he ought, he would pay that. This was too much even for them: they thought that the Society should pay that.

Wood and Hamblin had been to him to see if he would call the rent $400 instead of $600, and subscribing

$200. Mr. Himes, not suspecting their scheme, said to them, "Yes, if you wish to take from me the credit of doing anything. You may call it $400, or nothing, just as you please." Having obtained his permission to change his subscription in accordance with what Weethee had planned for them—(else how could he have revealed it to N. three days *before it was done?*—) after Mr. H had gone to Salem, Young moved that H.'s name be erased from the subscription. Needham, in his second letter, says that the brethren "refused to have his name on their subscription," because he had "used such deception with them" But Young affirmed in the first Conference, that he made the motion with the best of feelings towards Mr. Himes, and that his sole reason was to relieve him of such a burden,—thinking that he had enough on his shoulders to sustain the cause elsewhere, and that the brethren here should pay their own expenses. Should this now be denied, those present at the Conference will know what value is to be attached to their denials. It is not known that Young was then in the secret of the movement; he is supposed to have been ignorant of the design of Weethee & Co., and merely used by them for that purpose.

As they *now* accomplished what Needham had two days before written was *then* already done, it must have been effected by some plan previously arranged; and the successive steps in its accomplishment must have been the result of that arrangement. As Young's motion was one of those necessary steps, he must have been prompted to make it. As they must have consulted about that, they must also have consulted about the other matters then developed. Mr. Wood (who was a carpenter) had been requested by Elder H. to make a bin to put coal in for the Society, that they might have fuel separate from the office, and not be dependent on it for their fires; but he had neglected to do it. He, knowing that the accounts of the Society would be presented at this time, and knowing also that they had no separate bin for their coal, but *not* knowing that the Society had supplied themselves with *none*, he doubtless thought that a handle might be made of the fact, that both Society and office had burned from the same bin. And as they used Young to make the motion to erase Elder Himes' name from the subscription, so it is evident, as he made the inquiries about the coal, that they had deputed him to act that part also, —hoping by such and other means, to disaffect "almost the entire Chardon-street Church." So Young, perhaps honestly enough, inquires if the Society's coal is kept separate from that belonging to the office? No: the Society and office burn from the same bin. Ah! how many fires are there in the office? From two to three large ones. Monstrous!! And the Society got to pay for the coal that has been burned indiscriminately by both office and Society!! Well, while such and similar questions were being asked, an honest-minded elderly sister, perfectly astonished, takes her pencil and marks on the margin of a newspaper the figures $400 and 25$1. The $400, she says, was the whole bill; and the 25$1 was meant for $125, which she thinks was what she heard about coal If the coal had amounted to $125, her figures $400, which she says were the whole bill, were incorrect, as the whole amount would have been $525!! But all the coal burnt by the Society and office during two years amounted to less than $50! In the "Vindicator," Weethee & Co. endeavor to express astonishment that they should have said anything about the coal, if the amount was so small! It is not strange to those who have penetrated the previous arrangement that must have been made to make a muss about what they supposed it would be. Having assigned each one his part, they did not make allowance for such a contingency as came up, and which they had to meet. But it would have been strange for Elder Himes to have brought in a bill for coal of nearly three times as much as both Society and office had had for the entire year, when Deacon Emerson, of whom all the coal was bought, was then present to have exposed any such imposition!!

On Friday, April 12th, Elder Mansfield wrote a reply to Needham's letter of the 9th. He freely confesses that this letter of Needham's had shaken his confidence a little in Elder H.—what W. and N. intended to effect by writing; but not so as to induce him to take sides, as they had hoped. Having then no cause to distrust Needham, he would naturally put full confidence in his statements, and would frankly reply. What he wrote does not appear, only as N. makes a few extracts—he having refused Elder M.'s request for copies, to publish in connection with N.'s letters. But the extracts which appear, do honor to M.'s head and heart. Says Needham in the "Vindicator:"

"In all his letters, until he committed himself to Himes, he expressed his *impartiality*. In his second, after expressing his determination not to condemn Mr. Himes *except* upon the '*clearest testimony*,' he adds, 'I shall feel bound to give a *stern verdict* upon *evidence*.'"

In reply to N.'s request for secrecy, M. says:

"As to keeping this matter secret, you may be assured that I could not do otherwise; *for our enemies*, and the enemies of the blessed cause, would say, 'Aha,' so I would have it." — "I shall expect to hear from you again on the receipt of this. Do write me what you know of this painful matter."—"I shall wait with anxiety for a reply to this."—"I think it very improbable I shall be at the New York Conference. The expense is so much, I can hardly afford it."

The above is all we discover that N. gives of Elder M.'s first letter. We regret that he has not been more full. What he gives, however, shows Elder M.'s regard for the cause, his fear that its enemies may take advantage, and that that alone prompts him to secrecy,—not then supposing that Weethee and Needham were engaged in the work which was afterwards manifest. He indulges in no exultation that something exists against Elder Himes; on the contrary, it is to him a "painful" subject, and he wants the "evidence."

"On the same day that the above letter of Elder M.

was written, (April 12th,) Elder H. returned to Boston from Salem, but left the same day for Philadelphia on necessary business. On that day Marshall failed to make a permanent arrangement with him for a situation in the office, and left abruptly. The following certificate will explain the state of his mind at that time :

"On Monday, the 15th, T. Marshall came to me to prevent, as he said, my getting a wrong impression respecting his leaving. I was out of town when he left, and Bro. John Himes had told him that I had inquired why he had left. He said he was not dissatisfied with Mr. Himes, that he had always been treated well by him, but that he thought Mr. H. spoke to him abruptly, and as if he was a burden to him, and he could not stay where he was burdensome ; but he wanted that I should understand that he had nothing against Mr. Himes.

"SYLVESTER BLISS."

On this day Needham received Elder Mansfield's letter of the 12th, but deferred answering it till he had seen and consulted with Weethee. The next day (16th) the committee of three had their first full meeting. Weethee had before had two meetings with Judson, and one with Needham. Now they are all together. Says Weethee :

"We fixed on Tuesday, April 16th. The committee met in *my room*, as small committees usually assemble in *private* rooms. We surveyed the whole field. I read them what *I had written*, but we did not agree to adopt that or any definite plan."—*Pam.* p. 19.

Judson testified that it was *all arranged*; and it is now too late to deny it. Mrs. Lang, where Weethee boarded, offered them her parlor for their meeting, and urged them to accept it, saying to them that she presumed they did not desire *secrecy*. They however declined her offer, and held their meeting all day in Weethee's *bed-chamber*,—at noon eating at the table of Deacon Lang, an old and tried friend of the cause, and yet not lisping to him a syllable of their design.

On the day of this meeting, Judson wrote his letter to Bro. Sisson, of Providence, dated "Boston, April 16, 1850." The *hand* and *italics* are in his letter. He said :

"☞ *Momentous interests are coming up in the New York Conference.* I can explain nothing farther at present. Things are favorable, and God is directing the cause. All will be well. If anything is said by brethren in Providence, who differ in opinion on certain points, ask them to please defer all matters of discussion until I see them, which will probably be next Sabbath. Bro. Weethee and Bro. Needham are both engaged, and cannot come at present. Please urge brethren to hold all matters in which they differ in opinion perfectly quiet until I come. Love to all. Yours in the Gospel, L. P. JUDSON."

On the evening of this day, the regular Tuesday evening meeting of the Chardon-street Church was held in the vestry. Needham and Judson were present. After the meeting, Mrs. Himes invited them to make her house their home for the night. Needham said he guessed he would stop at Bro. Lang's. Judson said he would stop with Bro. Hamblin. The latter told him that he had company, and was full. "Well," said J., "I shall find a place somewhere." About half an hour after Mrs. Himes had reached home, Judson came in, and remained there for the night,—literally eating the bread of him against whom he had lifted up his heel.

On the 17th Needham came into the office, and looked over his account,—the balance of which was given to him. He did not appear like himself, but seemed as he wrote Mansfield he felt,—"strange."

In the same day (17th) Judson went to Salem, and attempted to win over Elder Osler. The following is

ELDER OSLER'S TESTIMONY.

"Elder J. had come to this place, from Boston, directly from the sitting of the committee. He knew that I had anticipated an absence from home of six weeks after the New York Conference, and did not intend to be present at the Boston Conference; and hence he said that I would not pay my intended visit, because there would be developments made at the New York Conference which would astonish me, and cause me to decide to be at the Boston Conference; that the developments related to Bro. Himes' moral character; that Elders Weethee and Needham had in their possession facts in relation to Himes' moral character, which, if true, would ruin him (Himes) forever. I asked him if Elders W. and N. had not told Bro. Himes these things? He answered, No. I asked him if they were not going to? He said, Not at present. They were communicating with brethren abroad, and receiving communications, and they intended to wait until a '*proper time*,' and then Elder W. would go to Elder Himes and reveal the facts. When Elder Himes was to be apprized of these things, these questions were to be asked him: 'Does the "Advent Herald" belong to you, or the cause?' If he should say, 'To the cause,' then Elder H. was to be required to give an account of his stewardship. If he should say, 'The paper belongs to me,'—then, another paper belonging to the cause, was to be started, and then the things against his (Himes') moral character were to be brought to light. Elder Judson further stated, that this committee, appointed by the Mutual Class, had considered the affairs connected with the Advent office, and had arrived at the following conclusion: That Elder Himes must have made $6000 a year clear, by the 'Herald,' the last ten years.

"Elder Judson, in a recent communication to me, says I misunderstood on '*this point*.' 'I intended,' says he, 'to communicate this idea—That several of us had made as close estimates as we could of the profits, and that we, *these several individuals, meaning not the members of the committee exclusively*, had ascertained that the net profits must be from three to five thousand dollars per annum, and that my opinion was, that it was nearer six thousand than three—including the profits of the book and tract publishing establishment, and what was donated to the cause and to Bro. Himes on his excursions.'

"He further stated, that *communications from various quarters*, received by Elder Weethee, expressed dissatisfaction with the present management of the 'Herald' office, and the request was for reform; that these things were to be kept 'secret' from all save a few 'confidential' brethren."

As early as this date, then, Weethee, if Judson is to be believed, was having a correspondence, and received communications on the subject; or he *deceived* Judson by the *pretence* that he was receiving such. If not by these means, how did he make Judson believe that "all the brethren would rise up against him at the New York Conference?" and Needham, that "the moment a move is made, a score of our preachers will come to the rescue?" This revelation of Judson's also shows that *others*, beside the committee of three, were in consultation *with them*—becoming fitted for *judges* to sit in trial on Elder H., should they otherwise fail to get the control of all matters.

On the 18th of April, Needham having returned from Boston, writes his second letter to Elder Mansfield. For the entire letter, see page 263 of the Sup. He begins with:

"*Worcester* (*Mass.*), *April* 18*th*, 1850.

"DEAR BRO. MANSFIELD:—Your last was received Monday. *I waited till I should go to Boston before answering.* I went Tuesday, and returned last evening.—Had an interview with Brethren Weethee and Judson.—You will understand that we were appointed a committee to bring forward general measures at the New York Conference, for the interests of the cause. This appointment was made by the 'Class for Mutual Improvement,' at its last meeting. It was done without my knowledge or consent. I have never attended one of these meetings. Elder Himes first informed me of the arrangement. He, however, was little aware of the 'course of events.' *He* and *I* started Monday morning of last week to go to Providence, to meet Brethren Weethee and Judson, but by the providence of God, we were just fifteen seconds too late to take the morning train, which was the only one that would answer. The result was, H. returned to Boston, and I to my house; *and before night Bro. Weethee came to see me.* We look upon every movement from the start of this committee as Providential. Had I foreseen where I should be placed, they would never have had me on this committee. I have fought one battle that cost me midnight oil, and wearisome days, and many cares, but I have a good conscience through all, and shall not now shrink, cost it what it may to myself. Nay, facts (or what purport such) have come to my knowledge, that must separate me forever from Elder J. V. Himes, unless he can disprove them: and that he can, I have not the most distant idea. You ask if there are 'any other charges than those which relate to his honesty?' 'Do you think Bliss and H.' (by which I suppose you mean *Himes*) 'are equally implicated?' 1st. I answer the last one first.—I think it impossible that Bliss should have been so long in the office, and not know the principles on which it has been managed; especially, when a young man of the most tender regard for moral honesty, by the name of Marshall, (of whom I shall speak again) had not been in the office six weeks, before he came to Bro. Weethee, with his heart full of grief for the dishonesty which he had already discovered! Bro. James Ball, of Boston, was once in the office six months, and has never had any confidence in Himes since. His mother told me yesterday, it was more than she and his father (when he was alive) could do to keep James down, when they said anything in H.'s favor."

How had what purported to be such "*facts*" come to his knowledge? By the interview of the day previous, and that of the 8th, with Weethee. Yet W. says he had not thought "to hurt a hair of Bro. H.'s head"!—N. thinks it impossible that "Bliss should not know the principles on which the office has been managed."—

True: if it is conducted on dishonest principles, he must be very *stupid*, or a "*particeps criminis*"!! The ease with which N. can misunderstand or pervert is seen by the following:

> "In regard to the statement of Elder Needham, in a letter to Elder Mansfield, where my name is used, I am *misunderstood:* I meant to be understood, *public* affairs, not *private*. That in *pecuniary* matters, I have always considered him strictly honest. J. W. BALL.
>
> "*Boston, Sept. 9th*, 1850."

It will be seen, that having determined to *rise* on the downfall of Elder H., they were determined to persevere, "*cost what it may*," of truth or conscience. It will be seen that at this time Marshall had been tampered with:

> "After this, I learned from Mr. Flood, that 'certain persons' had been to him, to learn what they could of the office, &c. I then saw Marshall, and inquired who they were: he gave me to understand that they were Needham and Judson. He also said that he soon found that they wished to make a tool of him, and that they got nothing. I had the impression that it was nearer this committee meeting; but by comparing dates, and consulting Mr. Flood, I find that this interview was not till the close of the first Boston Conference, and mine was a day or two later. SYLVESTER BLISS."

Needham denies that he was one of those who had tampered with Marshall. N. says: "Marshall came to Weethee." It is more probable that W. went to Marshall. Needham next makes a statement that identifies one of the leading conspirators as a party at this stage of the conspiracy. He says (2d letter):

> "2d. I do not know as H. has been guilty of drunkenness, or lewdness, nor do I believe he has. But this is a fact, related by *one of the brethren* of the Church, and *the man*, too, who, before H. went into the publishing business, *endorsed* him $400, to save him from jail;

that there is one Nichols, a professed Adventist (I know his wife), who is in the liquor business, for whom Himes has endorsed notes to carry on that damnable trade, and that some of the bank-men have shown such notes to this brother, and asked him, sneeringly, if Elder Himes did not share in the profits?"

For the facts respecting this false and libelous statement, see first Sup. p. 268.

Needham proceeds in his letter to give a case of gossip, also based on the same testimony; refers again to Marshall, who had been treated in Mr. H.'s family like a son, says, that he had to go "*supperless to bed sometimes*," alludes to the conversation he had with Elder H. ten days before respecting his subscription, and says:

"Now, what are the facts? Last year, I understand, they paid him over $400 rent: (if it is all paid up:) this year he asked $600, and then offered to give $200. *That is the way to give two hundred!* Well, if he tells the truth, the Chapel cost him $3,500. Four hundred on that would be but a trifle short of twelve per cent.—If that is not enough in all conscience, I know not where to stop. So you see in reality he did not offer to give one cent, nor has he given anything the past year."

The one who made this statement to N. knew that the rent each year was $600, that Mr. H. paid ground rent $450; that Elder H. had given them in one bill, over $400, that the rent of the previous year had not been paid up, but that $308,04 of it was included in the bill given to the Society; and yet he *deceives* Needham, and causes him to write that Elder H. had given nothing—showing as before hinted, that one part of their object was, to take from him the credit of doing *anything!!* Was the livery of heaven ever before so stolen for such base purposes?

Needham proceeds to make a statement respecting Young and organization, which Y. denied in the Conference; makes another onslaught on the Tract and Mission Fund, and then lets out the plan which they *had concocted* as follows:

"Now we propose—1st, at New York to define who and what the Advent body is. *This will be the ground for all future action.*

"2. Having secured this, send out a call to all our congregations to send up delegates to the Boston meeting, and then look into the matter so far as is necessary to secure the great end of our labors."

The "great end of their labors" was to get hold of the "Herald," or to start another paper. He adds:

"The fact is, and there is no disguising it, our two printing offices are money-making concerns. I am fully convinced that they are like two dogs pulling at a rabbit; and they have nearly pulled it in twain. Now we want to know whether we have any organs as a people, or not, Our purpose is, if the 'Herald' is not given up to the body, to start a new paper, which *shall* belong to, and be under the control of the great Advent body. This can be done; and we can find a committee of honest men who will watch over our interests. It is worse than folly for us to put our noses down to the grindstone, till our faces are thin as a shingle, to support two men in pocketing from five to six thousand dollars yearly.

"The moment a move is made, a score of our preachers will come to the rescue. The *rabbit* belongs to the *body;* and God being my helper, I shall do something to set it before them. I have given you a chapter,—there is more behind, but I did not lay out large enough. Had I the means, I would send you help,—but like you I am in debt, and this has already cost me two dollars."

The "*rabbit*" was of such importance in Needham's eyes, that if he could only get hold of it, he would not hesitate to risk two dollars,—the expense down to Boston and back. What he understood by the control of the Advent body, was, the control of W., N. & Co.—He was confident that the moment a move was made under *such* leadership, that a score of preachers would come to the rescue. Judson was equally confident that at their beck all the brethren would rise up with them.—So sure is N. that his fingers are about to feel the fat sides of the rabbit's body, and to pick its bones, that he already grudges the expense Elder H. is to in going to Philadelphia! Just read the close of his letter:

"I had to take another slip, so I will say, Himes is gone to New York and Philadelphia, for no good reason in the world—the only valid excuse, was to get a steel engraving for Father Miller; but Bro. Litch would have attended to that, and not made it cost over twenty-five cents, when now it will cost fourteen or fifteen dollars. Who pays such shots? Ans.—The brethren. I observed you were laboring under a mistake in your first letter, and I knew mine would set it right. But, I have stopped the 'Harbinger' some weeks ago, and were it not for another object would do so by the 'Herald.'—Bro. Mansfield, I have NO CONFIDENCE IN EITHER. O for the Lord to come. G. NEEDHAM.

"P. S. If you can, see Bro. Bates, and break the subject to him, *carefully*. I wish both could be with us."

As late as this he had no more confidence in Marsh than in the "Herald." When he afterwards courted his favor, he should have recalled his flippant expressions respecting M.'s "dishonesty," "hypocrisy," &c., &c.—What could prompt him to wish for the Lord to come, when plotting such iniquity, passeth comprehension!

CHAPTER V.

Weethee visits Lowell—Attempts to prejudice Elder Edwin Burnham—Elder B.'s testimony—Meeting at Dr. Peirce's—Weethee's cautiousness—Makes confidants of none he fears will betray him—Mr. Buffum's story—Money loaned to Dr. Peirce—Judson goes again to Providence—Testimony of Bro. A. Pierce—Judson's letter to Elder Fassett—The plan developed—Great secrecy to be observed till all is ready—Elder Brown's testimony.

On the same day that Needham wrote his second letter, Thursday, April 18th, Weethee went to Lowell.—That night he slept with Elder Edwin Burnham, at the house of Wm. Churchill. They spent the night together at the request of Weethee, who took Elder B. away from his family, giving as a reason, that he wished to have some conversation with him. In referring to this conversation, Weethee says:

"If Elder E. Burnham has abused confidence, and prejudiced Mr. Himes' mind, all I have to say is, that if such a course is pursued—if all our confidential conversation is to be carried to one person, we had as well have the inquisition at once. *We* shall soon be as *Rome* was in the days of Tiberias Cæsar. This abuse of confidence would ruin all social and religious order, and bring ruin on those carrying out the practice."—*Pam. p.* 21.

Elder Burnham, under date of Brooklyn, Aug. 30th, 1850, writes:

"At the time of the 'confidential conversation' of which Mr. W. speaks, we were attending a series of meetings in Lowell. After an evening service, W. gave me to understand that he had some important matter to converse about with me. We therefore concluded to stop together over night. We soon opened a conversation in relation to you, as a public man, and the public affairs of the office. * * * * * *

"Mr. Weethee stated that he could not tell what became of the money sent to the office for the Tract and Mission Fund. I tried to account for it. He said no;—he had seen dark things at the office,—that he was suspicious of your honesty,—that you had treated Marshall wrong—that you had spoken to him (Marshall) abruptly when you dismissed him,—that he did not get treated well at your house, sometimes getting no supper after his work was done, &c., and many other things calculated to make me think you a wicked man. Still, I did not dream of any plot against you; but what to think I could not tell. My own suspicions began to be aroused; I doubted whether you was sincere in offering the Conference the management of the 'Herald,' and I think I expressed my doubts to W. What could I do? Weethee did not tell me he wished this kept from you, and why, then, does he complain? I told him I should see Pearson, and talk with him. He urged me to do so! and now complains of Bro. P. He did not tell me to charge P. with secrecy, nor did I thus charge him. I was willing Bro. Himes should know it all, but concluded, as the matters about which I complained were public matters, it would all come up at the Conference.

"The next time you met me, you saw a change in me, I was not as cordial as I usually was. You asked me what was the matter? I made no direct answer, but soon found that you knew all about the matter from Bro. Pearson. This was before I told you a word. I then told you what made me feel so;—I wanted to know how things were. You explained about the $10, and other things, so that I felt better. This was at New York, during the Conference. Up to this time I suspected no plot on the part of W. and N., nor did I intend to convey to you at New York the least idea of a plot. I have heretofore doubted the propriety of that article—'Secret Workings'—but how can I now doubt it?"

Weethee had told E. Burnham at this time, that Elder H. had charged the Society $10 for money paid Elder B., which money had never been paid B., giving him to understand that Elder H. had *cheated* the Society, or B., that amount!! using that means to disaffect him. Partially succeeding in this, he next expresses his suspicions of Elder H.'s honesty, &c., and tries to work on his sympathy. The next day, Friday, the 19th, Weethee met Brethren Burnham, Berick, Hawkes, and others at Dr. Peirce's house in Lowell, when the whole matter was canvassed. W. says:

"At the same place (Lowell) there was a conversation before a company of Advent believers, which was *not* introduced by *me*, and which *never* would have been, had it not been introduced by *others*. It took a general course, and was participated in by nearly all the company, and afterwards handed over without any loss to the head master."—*Pam. p.* 21:

The first that was known of this conversation was the above allusion to it in the Pamphlet. It is that to which Needham alludes in his third letter when he says:

"We have been betrayed. Bro. Weethee went to Lowell and opened his mind to some friends, (without going into details,) as a matter of duty, and Bro. Daniels got hold of it, or some part of it, and, like a stupid fellow, ran with it to Himes."

He does Bro. Daniels great injustice, both in respect to the quality of mind and to any agency in this. It will be noticed that Weethee says, *he* should not have commenced the conversation. Why not? Ah! there were too many present. He had no idea of being caught thus! He preferred taking them singly, and so conversing, that if they were not susceptible to his influence, they should not suspect his motives. This is therefore an important admission, going to show that it was no open, public movement, but a "secret working"—therefore he does not go "into detail"!! So *cautious* is he whom he consults, that he says (*Pam. p.* 20): "We had spoken to none who *could make any mischief of what we said*, they all feeling as much interest for the Advent cause as ourselves"—i. e., those he supposed had the *same kind* of "interest"—to put them in as the *principal* managers. But they wofully mistook when they conversed with some—those who had the good of the cause at heart—if they expected to make them parties to their secret measures. They were, however, exceedingly shy of the tried friends of the cause, and "spoke to" as *few* of them as they well could. The standing of their present sympathizers shows what *kind* of friends of the Advent cause they principally consulted, and whom they relied on for support.

During the conversation here referred to, Dr. Peirce, as he said in the "Herald" office on the 2d of January following—after hearing Weethee's insinuations, remarked, that a Mr. Buffum, of Lynn, had said to him, some months previously, that he was worse off by $2000 for his acquaintance with Elder Himes. As this will be again referred to, it may be well to explain it here.

In the year 1836, those interested in the success of the Christian Connection, projected the plan of a Manual Labor School at Beverly, Mass. Mr. Himes and this Mr. Buffum, with others, took a prominent part in its establishment and success. That the latter was as much interested in its prosperity as any one will be seen by the letter of Elder P. R. Russell, in the Supplement to the "Herald," of Sept. 14, 1850. In that he says:

"Mr. Buffum was at that time (1836) a member of my congregation, in Lynn, and professed the deepest interest in the Christian Connection. Mr. Himes often visited us, and together with Mr. B., we often conversed on the great wants of a denominational institution of learning. Mr. B. suggested that Lynn was a favorable location, and that the making of shoes might be introduced as a promising manual labor department. Several localities were spoken of by him, and visited. Learning that the Cherry Hill Farm was for sale, or to let, it was Mr. B.—if I am not mistaken—who first recommended an experiment in that place. A subscription was opened, Mr. B. putting down $100, and a convention of the friends of education in the denomination was called, a board of trustees was chosen, the farm leased, the house furnished, a teacher procured, and the school put in operation.—Messrs. Himes, Buffum, Amos Sheldon, (owner of the farm,) and myself, were among the trustees. No man, as far as words and acts could be regarded as an expression of feeling, was more cordial, confiding, and interested than Mr. Buffum. He proposed to furnish the students with shoes to make, and under his advice, a large shoe-shop was finished off, and equipped with 'kits' and benches, and a foreman was employed. Things went on swimmingly for a while. The School was full, a new school-house was erected; and many improvements were made upon the premises. Feeling that things were 'going too far and too fast,' I resigned my office as trustee, and Rev. T. F. Alexander was chosen in my place.

About 1837, "things all began to go wrong. Mr. Sheldon, the owner of the farm, and one of the active trustees, failed. The property, with all the improvements, fell into the hands of his creditors—'money was hard up'—the banks would not discount, and stopped specie payment—the shoe business went suddenly down, Mr. B. refused to furnish the students any more work, and the most of the students, for the want of means, left for home, many of them in debt to the institution, which has never been paid. Various suggestions were made to keep the breath of life in the 'creature;' but it was all in vain. Neither money nor students could be had, and the school expired."

During the continuance of the school, Col. Amos Sheldon wished to raise a mortgage from the farm on which the school was located, which he still owned, and induced Messrs. Buffum, Himes, and Russell, severally, to indorse a note giving Mr. H. the following certificate:

"This is to certify, that I have this day given my name as an endorser to a certain note of hand, given this day, and made payable to myself, for eight hundred dollars, in six months from date. Said note is understood to have been endorsed for the convenience of Col. Amos Sheldon; and J. V. Himes is in no way personally accountable for the same. [Signed]

" *Boston, Sept.* 5, 1837. Amos Sheldon."

Elder Russell says of this in his letter:

" Messrs. Sheldon and Buffum were regarded as responsible business men; and Mr. Himes and I were known to have nothing. I was requested to lend my name to the parties as a matter of form, and was assured that no responsibility would attach to me. What passed between Mr. Himes and the other parties I do not remember.—Before the note came to maturity, Mr. Sheldon failed, the School went down, the subscriptions could not be collected, and Mr. B. was held responsible. Before I was called upon to answer to my name, Mr. Buffum also failed. He then sued me, and attached my library.—I went to the Hon. Isaiah Breed, his assignee, told him the circumstances, that I had but about $40, which I would pay if I could be discharged. He blamed Mr. B.—said he had done wrong—accepted my proposal, the money was paid, and I was discharged. How the matter was finally settled with Mr. Himes, I have no personal knowledge."

Mr. Buffum pursued the same course with Elder Himes, that he did with Elder Russell, as per the following testimony:

CERTIFICATE OF ELDER D. I. ROBINSON AND B. P. RAVEL.

" Mr. Buffum stated to us, that Sheldon and he were the joint signers of the note, and that Himes and Russell were endorsers: and he knew they were not worth anything, and did not then expect them to pay: but four names were required to give the note credit. 2. That he and they were all interested to get up the school, and have it go; that he had two sons there, and that he carried on the shoe business. 3. That he presumed that

Himes hoped and thought the school would prosper.—4. Whether he (H.) had the subscriptions, or assurances of friends to supply money, he does not know anything about; but when Sheldon failed, he had to pay the $800.* 5. That he sued Himes, attached his library, and got what he could—say $20; that afterward, at the solicitation of a friend, Himes paid $20, and he gave him a receipt in full. D. I. Robinson,
Benj. P. Ravel."

The following is the certificate he gave:

"*Lynn, Oct.* 22, 1841.

"Received of Joshua V. Himes twenty dollars in full of all demands, and *more especially*, for a certain judgment and execution which I now hold against him.
$20. [Signed] Jonathan Buffum."

Mr. Himes never received a dollar on the note. Mr. Buffum was the only one who could be pecuniarily interested in the success of the institution.

CERTIFICATE OF MR. P. H. ALLEY.

"I hereby certify and say, that I was overseer in the shoe-shop at the Manual Labor School at Cherry Hill, Mass., in 1835 and 6, and that Mr. Jonathan Buffum employed me, and paid me, and I got the shoes of him to make, and returned them to him, he furnishing the horse and carriage; that he was often there, and appeared to be interested as much as any one in the whole affair, and more active than any other. Peter H. Alley."

CERTIFICATE OF MR. JAMES WHEELER.

" *To whom it may concern*:—This is to certify, that in the year 1836, I was employed by Mr. Jonathan Buffum, of Lynn, Mass., to take charge of the shoe-shop connected with the Manual Labor School in Beverly, Mass. (on Cherry Hill, so called), of which he was one of the trustees. I took stock from, and returned shoes to Buffum's shoe manufactory in Lynn. Mr. Buffum frequently visited the institution, and appeared to manifest as much interest in the institution, as any one connected with it.

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* Mr. B. failed about this time. What per cent. he paid, we are not advised.

"*Lynn, Sept. 6th*, 1850. JAMES WHEELER."

The school not proving so profitable an investment as Mr. Buffum had hoped, he always felt sour respecting it; and swallowing the reports which were industriously circulated of Mr. Himes' *great wealth*, (!) he thought the latter ought to have remunerated him for a portion of the loss. Therefore when he fell in with any friends of the office, he lost no time in referring to that loss. Meeting Dr. Peirce in the cars one day, he broached it to him, and the doctor repeated it to Weethee, at the time of the conversation at his house. Dr. P. denies that he had had previous to this conversation with W., any reason to complain of Mr. Himes. He says, in a letter in the "Vindicator:" "It affords me pleasure therefore to admit, that in all our business transactions he has manifested much kindness. He loaned me money without security, he waited for it patiently, until it was convenient for me to pay it."

Hearing the statement of Buffum, Weethee, not stopping to make any inquiries respecting its accuracy, related it in New York as the case of a Quaker whom Mr. Himes had "*cheated*" out of $2000: and then afterwards *denied* that he made the statement!

In the above extract from Dr. P.'s letter, reference is made to Mr. Himes' having loaned him money. Elder H. had done so, and as this is afterwards made an item of accusation by Weethee, it may be noticed here. Dr. P. solicited the use of the money, and gave his note on demand. When it was needed, to pay for the Chardon-street Chapel, it was not convenient for him to pay it, and Mr. H. borrowed money for that purpose of other friends, that he might avoid distressing the doctor, by hastening its payment. But it was finally paid. Dr. P. says, in his letter in the "Vindicator:"—"*It is not true*, that the note was not paid as per agreement. The note was made payable on demand, and no request, or agreement was made that it should be paid at any particular time." This must be a mistake according to the following

CERTIFICATE OF ELDER P. HAWKES.

"BRO. HIMES:—This certifies, that I have heard Dr. Peirce, on several occasions, say that you had made a demand on him for money due on the note. On one occasion he called at my house to get some money which I was owing him. At this time he offered as an apology for calling on me for money, that you was *urging* him for the money on the note. PHILO HAWKES.

"*Lowell, Dec. 3d*, 1850."

"BRO. HIMES:—I can testify that the statements, as given above by my husband, are correct; and I am happy to add, that since the appearance of the 'Vindicator,' Dr. P. has acknowledged to me that you did ask him for the payment of the note, and that he did not pay accordingly.

"G. F. HAWKES."

As one specification in Weethee and Needham's pamphlet against Mr. H. is, that when calling for help for the office, Dr. P. was in possession of $400 borrowed from the office, (they publish as proof a note in which those *indebted* to the office are requested to pay, and which was written principally for Dr. P.'s benefit), and as the charge in this specification was sanctioned by Dr. P. as a dishonest act—when the money had been loaned at his special request, and for his accommodation—it was felt to be exceedingly cruel. Dr. P. afterwards saw the cruelty of bringing up an act of kindness and friendship as a crime, as per certificate:

"*Boston, Jan. 2d*, 1851.

"This will certify, that in conversation this day with Bro. Himes, he has produced evidence satisfactory to me, that he was under the necessity of borrowing money at the time I was owing him: and had I known the fact, I should not have made the statement respecting our business transactions which appeared in the 'Pamphlet' and 'Vindicator.' I am now satisfied that he should not be blamed on account of those transactions—they being made for my accommodation, and not for his."

"GEORGE PEIRCE."

On the day of the conversation at Lowell, April 19th, Judson returned from Salem to Providence, R. I., where he had an interview with Bro. A. Pierce, who testifies as follows:

LETTER FROM BRO. A. PIERCE.

"*Providence, June* 25*th*, 1850.

"TO WHOM IT MAY CONCERN:—L. P. Judson stated to me on Friday evening, April 19th last, that there were some things of tremendous interest to be brought up at the Conference to be held in New York city, and that some prominent actor in the Advent cause was implicated,—did not mention who it was, but said, 'Cease ye from man,' and, 'I don't know who we can trust.' He afterwards stated that the church in Boston was about to disengage itself from the 'Herald' office, and not to be controlled in any way by Bro Himes."

Judson stopped, as before, at the house of Bro. Sisson. The testimony on this point is as follows:

"The next time he came to our house, *after* a meeting of the *committee*, he said *everything was arranged for the Conference.* He also spoke of the Missionary Fund, saying that a correct report had not been given of it."

The plan which they had arranged, he unfolds in a letter to Bro. O. R. Fassett, dated "Jamestown, July 21, 1850." He says: If "this matter had taken a regular business course, according to *my* understanding of the *design of the committee*:"

"1st. When we arrived at New York, we should have stated to the Conference that such a committee were appointed by the Class, and that we had matters to propose, or a communication to make. The Conference, either with, or without reading, would have referred it to their business committee, and they have reported it, or not, as they saw fit.

"2d. As some of the reasons for a change in the 'Herald' office would involve Bro. Himes' integrity, I understood the proposition to be, that while the general business of the Conference was being attended to, of the missionary labor and funds, organization, arrangements, resolutions, &c. &c., with *some few confidential* and judicious brethren, *we* would have an *interview* with Bro. Himes, and see *if matters could not be so arranged as to save a public statement* of that part of the reasons, if not the whole, and then *act* according to the *results* of *that interview*."

Thus it appears, that all matters were to be kept secret from Elder H. till they had sounded all the brethren, secured the attendance of those they could rely on, at New York, and then, "when all the brethren should rise up against Elder H.," with charges against his character,—when "a score of brethren" should have sided with N. and W., Eld. H. till then having no suspicion of the movement"—the trap being thus *sprung* on him, they fancied that he would be so *overwhelmed*, that to *avoid* a "public statement," he would surrender at discretion—all into their hands! But suppose that he should not thus give up? Ah! they had looked out for this exigency, and planned thus; says Judson:

"If Bro. H. says it is his, and he shall keep it—having the legal power to do so—it of course settles that question. His Church will THEN have to deal with him for *hypocritical and dishonest pretensions*, and professing that the 'Herald' belonged to the cause, and was under the direction of brethren in Conference, when he did not intend it."

Thus, if they could not overwhelm him at New York, and compel him to relinquish everything into the hands of W., N. & Co., *then* look out! Weethee was to try him before his church for hypocrisy, &c.—before those abettors of his, with whom he had planned for Mr. H.'s overthrow! By trying and excommunicating him from Weethee's church, it will be seen that Elder H. would be cut off from the body, could not be sent as a member to a delegated Conference; and that Conference being composed of delegates from such churches as should be invited by the circular of W. and N., would then manage things in their own way!!

It will be seen also, from Judson's revelations, and from Weethee's statement to Deacon West, that IF "matters could be so arranged" with Elder H. that he would give up the "Herald," that *then* it would *save* a *public* exposure, and H. was to be fellowshipped in Weethee's church, with all his sins unrepented of!

The meeting of the committee, before referred to, of April 16th, W. says, (pam. p. 20,) was the "last, and only committee meeting." Judson went West early the following week. What correspondence passed between the several conspirators after this does not appear.—Whether it has been *burned*, or is still in existence, is not now known, but may be hereafter.

Elder H. having returned from Philadelphia, and learning that some allusions disrepectful to him had been made respecting the coal given to the Society in the bill of the 11th of April, called the attention of the Society to it at the next meeting of the Church, on the 16th of April. There were then present the ones who afterwards were the witnesses in the pamphlet, and they then denied that they designed to attach any blame to him.—Elder Artemas Brown testifies as follows:

"I recollect being at a Church meeting in the vestry, held after something had been mooted about 'coal,' &c. You there complained of what had been said, and it was, by those who now appear your accusers, explained away, and you were cleared from all blame—they even denying that they had any intention of faulting you at first.

"ARTEMAS BROWN.

"To ELDER J. V. HIMES."

CHAPTER VI.

Elder Mansfield's letter to Weethee—He advises clemency and moderation, he asks not to withhold justice—Weethee sees that Elder M. cannot be gained for unjust purposes—His letter to Mansfield—Thinks no intimation should be made of his designs, and that enough have been secured to accomplish his end—Elder Burnham consults Elder Pearson—The latter advises with his father as to his duty—His prompt development of the plot to Elder Himes—arrangements made to go to the New York Conference—Interview on the route.

Needham's letter of April 18, in which he had gone fully into the details of matters, having been received by Elder Mansfield about the 20th, the latter being deeply pained at the charges against Elder H. by one in whom he had such confidence, feeling that there might be truth in them, and yet unwilling to believe that Elder H. was thus unworthy,—after pondering on them a week, he concludes to write to Weethee, and see if his statements shall correspond with those of Needham. Accordingly he addresses him the following:

LETTER FROM ELDER L. D. MANSFIELD TO WEETHEE.

"*Syracuse*, *N. York*, *April* 22, 1850.

"DEAR BROTHR WEETHEE:—I have had some communication recently with Bro. Needham, in reference to certain charges which are made against Bro. Himes, and have been much shocked and grieved that such charges should be brought against one with whose name, more than that of any living man, the doctrine of Christ's coming is associated. It is deplorable enough to find moral delinquencies in those of less notoriety, but such developments are far more painful, when connected with those who have been set in front of the battle, and have apparently been the most ardent friends of God and his truth.

"I write you now for the purpose of asking, what charges are alleged against Bro. H.? Please state them briefly, and give me the principal ones with which you are acquainted. Also write me what course you expect to pursue at New York in reference to this painful affair. I hope that you and Bro. Needham, &c., WILL CONSIDER *how intimately H. is associated with the Advent cause in the minds of millions*, and also how much confidence the 4,000 and more subscribers of the 'Herald' have in his integrity, and however well your own minds may be satisfied that their confidence is misplaced, yet it will be a very difficult matter to alienate the brethren at large from him, and convince them of his want of Christian integrity. And what is more, Himes is not a man to surrender at discretion; and especially, IF *he is as culpable as you and Bro. Needham seem to regard him*, he has become inured to this *moral depravity*, and will have many shifts to which he can resort, when the emergency demands. These things you will not fail to consider, and act with *moderation*, though *efficiently*.

"I wish to know what will be the order of investigations, so that I can make my arrangements to be in New York or Boston, whichever seems the most important.

"If I may be permitted to offer any counsel in the case, I should propose that a committee be appointed from those acquainted with these charges, to have *a private interview with him*, and present the charges formally, and ask him to clear them up. If he cannot do this—suggest to him the propriety of doing what he has so often proposed to do, viz: 'give up everything pertaining to the Herald office into the hands of the Advent body, if they have not confidence in him.'

"I would not publish matters openly to the world unless duty demanded it; for it will be like Peter denying his Lord—or more like Judas betraying his master—in its appearance to the world, and they will of course have less confidence in us as a people, if our chief men are thus delinquent.

"I hope to hear from you at once, and be assured your communications will be regarded as strictly confidential.

"May the Lord bless you and yours, is the prayer of
"Your brother, in haste, L. D. MANSFIELD."

It will be seen by the above, that M. expresses no opinion of the truth or falsity of the charges: he is particularly "shocked and grieved that such charges should *be brought against*" H., and writes to know more fully what they are, and what course is to be pursued. He advises to clemency and moderation; but asks not to withhold justice. He feels for the cause, and also for his brother; and advises to *reverse* the course which they had marked out. They were to go to H. with the charges, and if he would not give up the paper, *then* they were to *try* him before the church. Elder M. advised that he have an opportunity to clear himself of all charges, and if he could not, *then* to ask him to give up the paper. This course was such as any honest minded man would have advised. He also counselled them to go to him *privately;* but no, Weethee's plan was to come out in the Conference *without giving him any premonition of it.* W. thanks Elder M. for his brotherly advice respecting Elder H. to them. Had they followed it, it would have saved the evil that has grown out of it.

The character of Elder Mansfield's letter convinced Weethee that he could not be made to countenance anything dishonorable. Therefore, in his reply he is very guarded and cautious, and endeavors to exhibit a great show of fairness. Still his purposes penetrate the guise he attempted to veil them in. Weethee says of it:

"I wrote a letter to L. D. Mansfield just before the

New York Conference, in answer to one he had written me, in which he can bear me witness that I stated distinctly, that I was in hopes all matters could be amicably adjusted; that some things had already been explained."—*Pam. p.* 21.

No explanation whatever had been made at this time, Elder H. having been kept in entire ignorance of the whole movement—that being necessary to their success. The reader will judge how "distinctly" it is "stated" by

WEETHEE'S FIRST LETTER TO ELDER MANSFIELD,

in which he exhibits his *secretiveness* in writing about Mr. Himes, by not once mentioning his name!!!

"*Boston, April* 27, 1850.

"DEAR BROTHER MANSFIELD:—Your letter came to hand on yesterday, and I take this early opportunity to answer. The matters you name are weighty, and the reasons you present about exposure should be duly considered. I for one should be very unwilling to do so unless we are forced. He may still be honest, and have ways to account for everything about which we may now be in the dark. I hope this will be the case; for if not, as you say, it will injure us all. I have regretted much any necessity of moving in this matter. I hope it may still be settled: yet I confess some things are still in the dark. He will have many ways to clear himself, and I hope he may. As far as my affairs are concerned, he has nearly put matters to right. Perhaps he will in the entire cause; let us hope for the best. No charges are intended *unless we are obliged to take that position.* We shall remember to treat others as we should wish to be treated, and that we are all brethren. The course I think we should pursue, is the following, which should be done at New York.

"1. Make a report on the wants of the cause, in regard to an increase in the number of ministers, and refer that report to the Conference, with the query as to the right which the Conference has to act in such matters.

"2. *One* move that we fix the nature, power, and work of the Conference.

"3. *Another* offer a plan of operation. In that plan *papers* and all our operations will come up. Then we can see what relationship does exist between the Conference and the *papers*, and also what relationship should exist hereafter. The Missionary and tract fund should all be fixed, and all things properly arranged. *I think there should not be given* THE LEAST INTIMATION *how things* ARE DESIGNED TO GO *until all preliminary steps are taken, and then move with great caution.* A cause like the one in which we are engaged, must be handled very *carefully. Enough of our brethren understand matters, so as to act if they will.* Things had better start at New York. I hope you will be there, and as many more from your region as can come. You see from this that I wish to believe all things will be fair and honest, and shall act thus until forced to view matters otherwise, which, for the good of all I hope may not be.

"I shall expect to see you at New York. Till then, farewell. Love to all. J. P. WEETHEE."

This letter of Weethee's throws much light on the subject. It shows that notwithstanding they, (we say *they* because N. wrote by the advice of W.) had written that Elder H. was guilty of certain things, they were to pass for nothing—were not to be noticed—*unless* they were "*obliged to take that position.*" Obliged by what? By the course of events, as planned by Weethee. They were first to do what it will be seen they did do in New York. Had it gone as they expected, the "*papers*" &c. would have come up as in the third paragraph!! When they should have come up, then, *had all been given up to them, nothing would have been heard of any charges!* But if they should not be given up, THEN they would be "obliged to take that position," and *bring charges.*

See how *adroitly* he had arranged so as to give a show of *fairness*, and make it appear at the Conference like an unplanned movement: "*one* was to move that we *fix* the *nature* " &c., and then " *another* " was to " offer a plan of operation " ! !

It shows also, how *extensively* he had consulted with those he wished to aid him in the plot. " *Enough of our brethren understand matters*, SO AS TO ACT IF THEY WILL "—and all in *secret!!* He had " conversed with none of any *consequence* " (*Pam. p.* 21) : and on page 20, W. " had spoken to none who could *make any mischief* of what HE had said." He had *drilled* as many as he thought would be *needed*,—if they would *only act!*— And not *the least intimation was to be given* how things *were designed to go*, until ALL PRELIMINARY STEPS ARE TAKEN. Are not to be given to whom? To Elder Himes, or his friends. All who would not be *likely* to fall in with their plans, were to be kept in the *dark*, while enough brethren were made to understand matters, till they could *spring* upon him and effect their purposes.

This letter Weethee afterwards sent for to have it *returned*. Elder M. not seeing the iniquity of the scheme as he saw it afterwards, returned it. Weethee's cautious, studied efforts to conceal his own agency, is apparent in all his movements. He says:

> " I wrote a letter to another brother, requesting him to send me a general plan for the action of the Conference. He sent me his views, which I still have. Aside from these, I made no visits, wrote no letters, and conversed with none of *any consequence*."—*Pam. p.* 21.

Who was this correspondent? Which one was it of those who are now in league with him? With whom were those conversations held? These things are in the *dark*. He had conversed with " none of any *consequence;* " and yet he had written Elder M. that " *enough* " knew his plan " *to act if they would* " !— These are doubtless among those who *now* give him their sympathy and support.

After the mind of Elder Burnham had been filled with suspicions, on the 18th and 19th of April, what could he do? He had said to Weethee, " I will see Bro. Pearson, and talk with him." Weethee urged him to do so. On Thursday, April 25th, he visits Bro. P., and makes a full statement of all the fears and suspicions Weethee had communicated to him. On Saturday, April 27th, Elder B. passes through Boston, on his way to New Bedford, to fill an appointment. He comes to the " Herald " office. He is not as cordial as usual, and shows that something is on his mind—what, was not suspected.— He does not see Elder Himes; but Weethee was alone in the private room belonging to the office, as much at home as if he had already taken possession—as much at home as if he was not then plotting to displace the occupants. Elder B. has a short interview with him, inquires if any progress had been made, &c., but W. had little then to communicate, and their interview was short. It was on this day that Weethee first wrote Elder Mansfield.

Elder Pearson is perplexed by the communications which Elder B. informs him Weethee has made. He consults his venerable father, and seeks his ever valuable advice. His father says to him: " Go directly to Elder Himes, and inform him what is being done. Go and look into these matters, and see if he has thus put money belonging to others, into his own pocket, and has kept no account of the Tract and Mission Fund. For if we must lose confidence in Bro. Himes, who is there that we can have confidence in ! "

Up to this time, the intended victims had received *no intimations* of the " secret workings " which were in progress. Weethee was in and out of the office as usual; and could have made any inquiry, and received any explanation; but he says nothing to any whom he fears will divulge it—its whole success depending on his keeping it the most profound secret from Elder Himes, and the friends of the office!

On Saturday, May 4th, Elder John Pearson, being on his way to fill an appointment at Newton, called at the office and sought an interview with Messrs. Himes and Bliss. Said he to Elder Himes:

" Did Bro. Edwin Burnham some time since preach here, and receive no pay?" Said Mr. Himes: "He preached here while I was at Homer, but having nothing to do with paying him, I cannot say as to his pay."—Said Bro. Pearson: "Did you charge the Society for ten dollars, paid to Bro Burnhan?" Ans.—"No."—Quest.—"Has a regular entry been made of the Tract and Mission receipts and expenditures?" Ans.—"Yes; why do you inquire?" "Because," said Bro. P., "I have been told that you have charged the Society for ten dollars paid Bro. Burnham, which he never received, and have kept no account of the funds of the Tract and Mission." Bro. P. also asked if there was any difficulty between Bro. H. and Bro. Weethee, or with the Society; or lack of confidence in his integrity, and if they were dissatisfied with his connection with the finances, or thought he controlled affairs too much? Bro. H. was ignorant of anything of the kind. Said Bro. P.: "When you went to New York, did you go off in a pet, saying that the Church cared nothing for you?" Question by Bro. Himes: "Why do you ask such questions? Who told you these things?" Ans.—"I am not at liberty to give any names; but hearing these things, I consulted my father, and by his advice have come directly to you, to inform you of some things that have come to my knowledge, and get such explanation from you as would satisfy my mind. I farther learn that an effort of some nature (the particulars of which I am not fully acquainted with) is to be made against you at the New York Conference, if there is evidence that it could probably be carried." Bro. H. thanked him for his candor, told him that this was all new to him; he was not aware of any such movement, that it was new to him that he and Bro. W. had such disagreement; that Bro. W. had not communicated to him any grievance; that he had sustained Bro. W. with all the kindness and interest that he could have manifested for Father Miller; that he had no knowledge of Bro. Burnham's case; that if he had made any charge of that kind it would appear on the books of the Treasurer; that the records of the Tract and Mission

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Fund, of which Bro. Bliss was treasurer and alone responsible, would show for themselves, and that he would like the names of the originators of this. This Bro. P. could not give, and left him in the dark respecting them.—Bro. P. then asked if he could have the privilege of examining the accounts of the Society, and the Tract and Mission Fund: he wished to have his mind fully satisfied, and wanted those books for this purpose. Bro. Himes at once expressed his willingness to furnish every facility requested, which was accordingly done.

"I hereby certify that the above statement respecting my conversation with Elder J. V. Himes is the substance of what was then said, and is as minute as I can now recall it. I also certify that I went to Deacon J. Emerson, the Treasurer, and examined the accounts of the Society, and found that Mr. Himes had made no charge, and received no pay for money paid Elder E. Burnham. I also examined the accounts of the Tract and Mission Fund, item by item, and found that instead of money being retained by Mr. Himes, that the Fund was credited $ 100 from Mr. Himes; and also $ 75 which had been received by him to put to any use he pleased, with $ 50 which he had not received, but for which a promissory note was given, and that for his own personal advantage, as Bro. J. White, the giver, testified afterwards before the Boston Conference—making $ 225; and that in addition to this, the expenditures above the receipts left due the office $ 165 30,—which Bro. H. afterwards subscribed to balance the account—making for the debts of the year $ 735 24, with but 344 94 received by the office for that object—the balance 390 30, having been given by the office without any obligation so to do.

"JOHN PEARSON, Jr."

"I hereby certify that the foregoing statement of conversation between Brethren Himes and Pearson, was in my presence, and is a faithful report, according to my best recollection.

"SYLVESTER BLISS."

"I certify, that Mr. Himes has made no charge to the Society, and has been allowed no money for payment to Bro. Edwin Burnham during the year past.

"*June* 1*st*, 1850, JOHN EMERSON," [then Treas.]

This conversation developed astounding intelligence.—Elder P. did not feel authorized to give names: and could only aver that an effort of some kind was to be made at the New York Conference. What it was, he did not know; but he learned that an effort would there be attempted, if it should be found that a majority were ready for it; and if not, it would be deferred. It was then, *for the first time* suspected by Elder Himes, that Weethee was plotting his destruction. It could hardly be believed of him. But it had been noticed for several weeks that he wore a clouded brow, which indicated that he was not at "heart's ease;" and it was thought if suspicions were true, as the Conference was to meet on the following Tuesday, that a few days would reveal all.

At this time Needham and Judson were not suspected. After this interview, Elder Himes went to Salem to fulfil an appointment, and there learned the developments which Judson had made to Elder Osler. This opened matters somewhat. He returned from Salem on Monday, May 6th, and made arrangements to go to New York by the Providence route. Elders Hale, Osler, and Pearson, went in company. On board the boat they found Elder Edwin Burnham. As Elder B. says in his letter, he was not as cordial as usual. Elder H. asked him what was the matter? but he made no direct answer. Elder Pearson afterwards told him what he had said to Elder Himes, how he had examined the accounts, and how correct he had found them all. After which Elder B. explained to Mr. H why he had felt so.

When preparing to go to New York, Weethee was in the office, and heard all their arrangements, but said nothing, and went *another way*. He says (Pam. p. 22): "I went by Fall River to meet Elder E. Burnham, but he had taken another route." Why was he so anxious to meet Elder B. before any one else should see him? Did he wish to *clinch* the nail he had before only *driven*?—Was he fearful that he might *bolt*?

Mr. Bliss took the early train for Norwich, on his way to New York, without having heard the developments that Elder H. had learned at Salem. He took the boat that night for New York city, and met Needham there, who had chosen the same route. The former had at this time no suspicion of Needham's agency in the business; while the latter knew well the plot he had embarked in. They sat up and conversed together till midnight, N. not hinting that he was plotting the displacement of the other; yet affecting "confidence and fellowship"—conduct which N. confesses in the "Harbinger" of April 26th, 1851, is "highly censurable"!!

CHAPTER VII.

Meeting of the Conference at New York—Some movement indicated—Attempt to keep Professor Whiting from being the President—The conspirators move cautiously—Weethee's attempts at Bro. Warren's—It makes Needham sick—Needham attempts to spring a trap on the Conference for a delegated one—Needham's third letter to Elder Mansfield—Thinks they have been betrayed—Pledges himself to stand by Weethee and submit his "poor pate" to the peltings of the storm—His generous support of the Tract and Mission cause—The article "More Secret Workings"—Interview of brethren with Weethee—Returns to Boston.

On Thursday, May 7th, the brethren assembled in Conference at New York. Needham had an interview with Elder Burnham, and was told that Elder H. had intelligence of what was in progress. Weethee says, (Pam. p. 22): "The sound being rough, I did not arrive at New York until about ten o'clock A. M." This prevented his having a private interview with Needham before noon. There were present in Conference men from distant places—men not usually present on such occasions—men who did not regard with the best of feelings those annual gatherings, or the persons usually then present. Their appearance indicated that some movement was contemplated: what, was not known; which caused some speculation among the brethren.

When it was time to commence the meeting, Elder Robinson inquired, "What shall we do?" "Do," said Elder Himes, "trust in God; it is evident we cannot trust in man." The meeting was temporarily organized. A committee being called for to nominate the regular officers, Needham objected: he thought they could choose their officers without such aid. His objection was not regarded; and a committee being appointed, Professor Whiting was nominated as President, and Weethee was nominated as one of the Secretaries. Needham wished "to inquire if Professor Whiting was editor of a political paper?" as he "should object to such a President of the Conference." When answered, he withdrew his objection. Professor Whiting being chosen President, Weethee, who had now arrived, *declined* acting as Secretary, and sitting back in the room, took little part in the business of the Conference. It is now more than *suspected* that they had planned to have Weethee President, that he might better control matters, by the appointment of committees, by the *refusal* to *put* motions, &c.

During that meeting they did not directly show their hands. Weethee, with his wife and Mrs. Lang, put up at Bro. Warner's. Mrs. Weethee, who had never whispered a syllable to Mrs. Lang, with whom she boarded in Boston, broached the subject to Mrs. Warner, and intimated that Elder Himes had fraudulently obtained $1500 from a colored family.* When Mrs. Warner replied that "that affair had been investigated, and proved to be a groundless charge," the former replied, "Ah! but *how* was it investigated? It has been ascertained since that Bro. Himes obtained the money from the *wife* of the colored man," leaving the impression "that Weethee believed that Elder H. received the money, and that the affair was plastered over, no honest investigation having taken place."—(See letter, Sup., p. 260, 2d col.)

Brethren who came to the Conference had heard whisperings from western New York, that "momentous interests" were there "coming up." Weethee there discovers that he is suspected, but knows not how far.—He says:

"At noon [of the 7th] Elder Needham said to me that the rumor had reached Elder Himes' ear, that Weethee and Needham were in a secret plot to ruin his moral character." And further: "I saw from the manner in which I was treated by the principal men in the Conference that Madame Rumor had filled their ears, and that I stood in the attitude of a suspected criminal. I felt persuaded from the character of Elder Himes, that he would place me in an unpleasant attitude wherever he went, and that as soon as he visited Bro. Warner's, he would at least hint matters there."—*Pam. p.* 23.

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* Many of the falsehoods which had been industriously circulated before the development of their conspiracy, are not brought forward in their Pamphlet. For a sample of these, see Needham's letter toElder Mansfield. Another is referred to in the letter of Bro. Warner respecting the colored family. This was started in the fall of 1844, respecting a member of Elder Himes' congregation. The falsehood was, that "the wife of an aged colored man had given two thousand dollars to the cause, and left her family poor."—*Boston Post, Oct.* 20, 1844.

It being known that Bro. Riley was referred to, he was appealed to, and he and his wife gave an explicit denial that either had gived Mr. Himes anything.

Notwithstanding this denial of both husband and wife—notwithstanding its truth could have been learned by a fifteen minutes' walk, or a five minutes' conversation, Weethee reported at New York, that it was received by Elder Himes "from a colored family,"—that he "obtained the money from the *wife* of the colored man," and it is represented as having been "white-washed" over. In the Pamphlet (p. 31,) Mr. Weethee attempts to explain this, by the fact that he lived "at the West," and did not "know the name of the family." But he had the paper at the West: and if he did not know as much as those at the East about it, he should have learned, before he attempted to teach them respecting it.

Thus as "conscience makes cowards of us all," when we depart from the path of rectitude, so it had begun to exert its legitimate influence on him. Knowing the work in which he had been engaged, and fearing exposure, he determines to destroy the character of Elder H. with Bro. Warner, before the former has an opportunity to expose him. Accordingly he says:

"In the morning of that day, [Wednesday, the 8th,] I had some conversation with Mrs. Warner, which was introduced by her asking me about coming to take charge of their church, and some things I stated about Elder Himes."—*Pam. p.* 23.

Mrs. Warner writes, that "Weethee did not make direct charges against Elder H., but threw out hints and insinuations in general terms"—his usual method with others when prejudicing them, till he finds how the wind blows. The sum of his remarks were that:

"Things were wrong in the 'Herald' office; a thorough investigation should be had, and things brought out to light—no longer plastered over. Said he, 'Himes has no influence in Boston; they have no confidence in him there; nothing could be done where Himes' name was attached.' He (Weethee) had seen things in the 'Herald' office that astonished him. He had, however, struggled to keep down his suspicions, until he could no longer resist his convictions, that Bro. Himes had been guilty of wrong doing."

When asked, "Have you been to Bro. Himes, and asked an explanation of what to you appeared so suspicious and wrong?" he replied, "I have talked some with him."

When had he talked with him on *those points?* He knew that he had not broached them to him; and that the success of the plan depended on keeping Mr. H. *ignorant* of them! Why then did he thus deceive Mrs. Warner?—Because he saw that she would discountenance his course, unless he could make her believe that he had taken that first Gospel step! But Weethee says this conversation "was in strict *confidence.*"–Pam. p. 23. Ah! still working in secret! Did he suppose that confidential communications would be regarded, when they were proved to be *deceptive and malignant?*

Having "headed," as he supposed, Elder Himes there, the next effort to be made, as Needham developed it, in his letter of April 18th, was "to define who and what the body is:" which, as he said, was to "be the ground for all further action." They saw that they were "*suspected,*" and must proceed cautiously. Needham writes, after the Conference: "How much our disaffection towards Elder Himes was known, I cannot tell, but I know he had told some of it. Bro. Pearson, for one, and I think Jones and Osler at least." (See p. 110.)

"On Wednesday, Bro. Needham was so unwell that during part of the day he had to keep his bed."—*Pam. p.* 23.

The cause of that sickness seems to have been, the absence of expected help to complete their plans, and the fear of having been betrayed. Still he persists in his efforts. He goes into the committee room, and proposes various questions, which the committee submitted to the Conference in seven resolutions, (see "Herald," May 25th, '50.) The substance of these was, that what Christians could do in an *individual*, they could do in an *associated* capacity; that Christians associated, are proper churches, that these should have proper officers; that ministers and members appointed by churches may meet as scriptural Conferences; that a body not properly organized is not a church, and that the brethren be recommended to associate for the furtherance of the work, &c. This all appeared very harmless, and was carried.

After this, Needham said, "Now we have *talked* long enough; let us ACT!" He then moved that a committee of three be appointed to send a circular to the churches, inviting them to send delegates to a future Conference! Weethee, Needham, and Bliss, were appointed. The latter not expecting to be in Boston for a week, nominated Bro. Hale in his place, who was appointed. The Secretary, in recording the motion, wrote it, that they were "to send delegates to the Boston Conference." Needham said, that was not his motion, it was "a future Conference. It might be at *Worcester*, or some *other place!*"

Here it was seen for the first time that the cloven foot protruded. A conviction of a plot flashed simultaneously on the minds of all. A few hurried remarks were made, the vote was reconsidered, and the motion amended so that the committee should not have the power to call a Conference when and where they pleased: but for them to report to the Boston Conference, which would consider the subject of their circular. This *defeated* the object aimed at, by the appointment of this committee. Needham, in commenting on the doings of this Conference, says in his third letter to Elder Mansfield:

"We have got matters into better *shape* than I could have ever *expected*. We have carried a measure that will lay a foundation for better arrangements, and a better understanding among us. Marsh will oppose it, and so would Himes, if he saw it as M. does. But *you will see it hereafter*." (See p. 112.)

Little did Needham then dream that his plan was so fully seen. The brethren had become convinced that "more secret working" was in progress. How extensively it was being carried on, or how many were engaged in it, could not be known. Elder Himes was advised to sound a note of warning through the "Herald." He accordingly prepared his article headed "MORE SECRET WORKING," (p. 114,) submitted it to Elders Hale, Jones, C. B. Turner, Robinson, and others, and left for Boston on Friday, the 10th of May.

Needham returned to Worcester on Saturday, the 11th, and Weethee remained in New York over the Sabbath. In the evening of Sunday, W. went to Bro. Warner's. He says:

"I reached Bro. Warner's about half past ten P. M. They were waiting for us. We there had our only and last conversation with Bro. Warner, as he was not present before."—*Pam. p.* 24.

He represents Bro. Warner as introducing the subject. That is not unlikely, as he would have learned from Mrs. W. what had before transpired. Of this conversation, Bro. Warner writes as follows:

"He (Weethee) stated that he had always supposed the 'Advent Herald' was the property of the Advent cause, and could be claimed by them on their paying you what funds you might have invested in it belonging to you. I said to him, that I had taken the paper from the first week of its existence, and should as soon suppose that the Advent cause had a just claim to the coat you wore, as to the 'Advent Herald,' books, press, or anything thereunto appertaining. He also stated, that a reputable person had stated to him (Weethee) that Himes had *cheated* him out of $2000. Weethee added that he did not know whether the person's statement was true or not."—*See Sup. p.* 260, 2*d col.*

This last is the case of J. Buffum, the one referred to on p. 64 of the Pamphlet, of which G. Needham affirms (p. 104,) that "nothing had been said" by Weethee & Co., and which Weethee denied reporting.—p. 84.

On Monday, the 13th of May, Weethee went to Philadelphia, returning to New York on the following Friday.

When Elder Mansfield had received Weethee's letter of April 27th, W. and N. both having requested him to be at New York, as that was not practicable, he sits down the day previous to the Conference, May 6th, and writes to Needham. He also writes to Elder I. E. Jones, making some inquiries respecting the cause, and encloses his letter to N. in the same envelope. This brought to light the fact that N. was in correspondence with Elder Mansfield. From what Judson had revealed, the nature of that correspondence was at once suspected. The contents of this letter are withheld by Needham, (no copy having been kept by Elder M.) except as N. says of M.'s letter, in the "Vindicator": "In all his letters, until he committed himself to Himes, he expressed his impartiality. His third and fourth, [this was his third] testify to the same, viz: that he had no partialities for us, nor prejudices against Mr. Himes." "In his third letter, he wished me to write him, immediately on the close of the New York Conference." Also, May 6th, he writes thus: " 'Here is a wide field for labor, if there were only means to sustain my family, but I trust in God.' " This letter, which seems not to have been very encouraging to Needham, was received by him on Thursday evening. On Monday, the 15th, is written in reply,

N.'S THIRD LETTER TO ELDER MANSFIELD,

commencing as follows:

"*Worcester, May 13th*, 1850.

"DEAR BRO. MANSFIELD:—Yours by Bro. Jones was received Thursday evening. I had no time that evening to reply, nor Friday, and Saturday I returned home, where I arrived near ten o'clock in the evening, and sit down this morning *dispirited* and *disgusted*, to reply.

"WE HAVE BEEN BETRAYED. Bro. Weethee went to Lowell and opened his mind to some friends, (without going into details,) as a matter of duty, and Bro. Daniels got hold of it, or some part of it, and, like a stupid fellow, ran with it to Himes. I suppose H. heard of it the day before Conference—*it gave him the sick head-ache*, but he came into Conference Tuesday morning at the time we were about to begin. . . . . How much *our* disaffection towards Elder Himes was known, I cannot tell, but I know he had told some of it,

Bro. Pearson, for one, and I think Jones and Osler, at least. *I expect a storm*, and *my poor pate must be pelted*. Bro. *Weethee* will receive the *brunt*, but *I have pledged myself to him, that if he would stand up like a man*, I would *stand with him*. We purposed to get a private interview with Bro. H., but did not find an opportunity.—I felt it my duty to run across H.'s track several times for his arrogance; and in one instance, I do not know but I wounded him past recovery.—*Sup. p.* 264, 2*d col.*

Yes, W. and N. proposed to get a *private interview*, when they feared they *had* "*been betrayed*." Yet even then, they make no proposition to that effect. They expect a storm, but determine still "to rule or ruin."—They seem to fear, each, that the heart of the other will fail; so they PLEDGE themselves to *stand by each other*. *Weethee* is to "stand up like a MAN;" and "receive the *brunt*" of the conflict; and Needham is to "stand with him" and submit his "*poor pate*" to the "*peltings*" of the "*storm*." This, it will be noticed, is a full confession on the part of Needham of the existence of

A CONSPIRACY

between him and Weethee. "*I have pledged myself to him*," he says. A *conspiracy* is "a combination of men for *an evil purpose*: an agreement between two or more persons to commit some crime in concert."—*Webster*. "More than forty had made this conspiracy."—*Acts* 23:13. It is "in law, an agreement between two or more persons, falsely and maliciously, to indict, or cause to be indicted, an innocent person of felony"—*Blackstone*. It is a concurrence, a general tendency of two or more persons to one event."—*Sidney*. "They conspired against Joseph to slay him."—*Gen*. 37:18.—That Weethee and Needham were not *alone* in the conspiracy, is also shown by N.'s exclamation, "*We have been betrayed*"!! W. *thought* he had spoken to none who would make mischief of what he said.—p. 83.

Their first plan being defeated, their next is based on the "*measure*" they thought they had "carried," as "a foundation" for their "better arrangements," which is thus developed in the close of N.'s letter:

"We have got matters *into a better shape* than I could have ever *expected*. We have *carried* a *measure* that will lay a *foundation* for better arrangements, and a better understanding among us. Marsh will oppose it, and so would *Himes* IF *he saw it* as M. does. But you will see it hereafter. I do not see as we can go *far* at the *next* Conference, to establish a *new paper*—hope it will not be necessary, but *fear*. We shall go for a committee of investigation of the Tract and Mission Fund, and also for a private (i. e. not a Conference) committee of investigation of the charges against Elder Himes. His conduct at New York has almost banished the hope that he can clear himself. *This he must do, or be separated from the Advent cause, or I shall separate myself from the man or men who uphold him.* If you can come, do so. I subscribed $2 to the Mission Fund, which *is not paid yet*, you shall have *that* towards your expenses. I am exhausted, but hope to recruit in a few days.

"Yours. G. NEEDHAM."

His hopes of immediate success are evidently less buoyant at this, than at an earlier stage of the business. Having failed to see "a score of preachers come to the rescue,"—to see "all Elder H.'s friends rise up against him," he thinks they shall not be able to go so far at the next Conference, in establishing a new paper, as he had anticipated.

It will be seen also that N. had done more for the "Tract and Mission Fund" than W. and J., having *subscribed* two dollars more than both of them! This accounts for their great anxiety to know "what is done with OUR *money*." He is ready to take *his* portion of those funds, and hire men to attend the Conference. On page 26 of the Pamphlet, W. says: "How much of the Advent funds were expended in collecting this full assembly in Boston, I say not." He probably did not then anticipate that it was so soon to be revealed by the publication of N.'s letter!

On Tuesday evening, May 14th, was the regular weekly meeting of the Chardon-street Church. Weethee says of this, (p. 26,) that Elder H. "appears at the Church meeting, and sets the whole Church in a ferment. Something must be done; I must have justice, and if you don't give it, *Cæsar must*."

If any "fermented" on that occasion, it was owing to their consciousness of being connected with the business. How little cause there was for any "ferment" in any honest mind, may be judged of by the following letter, by the reading of which, Elder H. called the attention of the Church to the work which was in progress:

"*To the Advent Church, Chardon-street, Boston:*

"DEAR BRETHREN:—I am again deeply afflicted.—Reports seriously implicating my integrity in conducting business connected with the Advent cause, have been laid before me by Elder John Pearson, of Newburyport, Mass., and others. Afflicting as these reports are to me individually, I do not appear before you so much on that account, as in view of their disastrous bearing on the Advent cause. It is my earnest desire that you will take measures to *search out the origin* and *nature* of these reports, and see that justice is done me, so far as it may be in your power. Very truly yours in tribulation,

"*Boston, May 14th*, 1850. J. V. HIMES."

The above letter was received and recorded on the Church records of that date. In compliance with the request therein contained, it was "voted that John Emerson and J. G. Hamblin be a committee to receive charges against the moral character of J. V. Himes, and report to the Church for their examination and adjustment."

In recording this vote, M. Wood, the clerk, omitted the requisition for them to report to the Church, which was afterwards pointed out by Elder H. to, and acknowledged by him, in the presence of N. and W., but was not corrected! Why he garbled the vote so as to avoid a report, is *now* no mystery.

On Thursday of the same week the following article, approved by the brethren to whom it had been submitted, (see p. 108,) appeared in the columns of the Herald.

"MORE SECRET WORKINGS.

"*To the tried and faithful friends of the Advent cause:*

"BRETHREN:—At the Conference lately held at New York, intimations were made to me by brethren from different parts of the country, which were of a character, and relate to matters, which appear to make it indispensably necessary that I should speak as I am about to do in this article. No other course seems to be left to me but to speak in this public manner, since I know not how far this affair has spread, only that brethren separated from each other by more than a hundred miles, have appeared at the late Conference, in possession of more or less of a knowledge of some secret work of darkness about to be attempted.

"The features and object of this attempt, so far as made known by those who have had the brotherly and Christian honor to lay this matter, which so seriously involves my integrity, usefulness, and happiness, before me, appear to be as follows: 1. A most cruel and unrighteous attempt on my personal character, by stating things to my injury in which there is no truth; reviving old and often refuted slanders, and by writing letters and making journeys for the purpose of favoring and directing this attack on me by brethren generally. 2. The securing (as they call it,) of the 'Herald' office and its appendages to the Advent cause, in case of my decease. 3. To effect a change in reference to those who are associated with me in the management of the paper and office. What else there may be in contemplation, has not been developed, even in the most remote degree.

"Now, I have only to say, to my brethren and to all men, what I have so often said before, that if any man has aught against me, of any kind whatever, I am prepared to meet it in the manner they shall choose, and at any time or place they prefer. 2. In reference to securing the 'Advent Herald' and its interests to the Advent cause, *I am prepared to carry into effect the proposition I have so often made*, that whenever in the judgment of the tried and faithful friends of the cause, such a transfer of our Advent organs, and any other appropriations for the cause which brethren generally see fit to make, as will secure a more efficient and satisfactory promotion of the work, is advisable, let the arrangement be made, I am ready for it. There is, however, a *proper* way to do all things that are *proper* to be done. The securing of what belongs to the cause for the purpose to which it is devoted, and the attempted destruction in the favor and esteem of his brethren of a man who, as to anything that appears, has shown as much willingness to sacrifice for it as any other one, are very different things. If the fear that I may be 'taken away' without providing for the cause as I may have the means, or without doing justice to my responsibilities; if sympathy for me under the loss of such a measure of health as permits me now only to perform even less than those may do who are so sympathetic; if these are reasons why something should be done by my brethren to secure to the cause, or some other cause, the valuable services and interest of the 'Herald,' are they sufficient reasons for a cruel, unchristian, and unbrotherly attack upon my integrity?

"Why so much more anxiety should be felt to secure the 'Herald' than some other Advent paper, and some other qeustions, I must leave unnoticed at this time.—But if this, only, were the object to be secured, how is it that those who are so deeply concerned for the cause, should find it so inconvenient, or deem it improper, even to consult me in any way about it? Have I never had any interest for the cause? or have I lost it all? This becomes still more mysterious and painful, if, as is intimated, those who are the prime movers in this, have been in daily, or frequent intercourse with me. I do not shrink from any investigation. But will my brethren see that justice is done me? I ask for nothing more! I have sufficient confidence in the wisdom and justice of those who have stood by me thus far, to *submit all* my affairs into their hands.

"I have requested of the Church of which I am a member, that a committee be appointed to inquire into reports involving my moral character. The result will be made known. In the mean time I wish my brethren to put a few questions to those who circulate reports to my injury: 1. What do you *know* Bro. Himes to be at fault in? 2. Will you hold yourself responsible to sustain your statements? 3. Have you taken the course pointed out in the Gospel, towards one against whom a brother has aught?

"These questions are proper in all cases. Those who decline to answer them are not only my enemies, but the enemies of the Gospel of Christ, and of all men.

"With those who prejudge me to be unworthy of confidence, and privately circulate reports to my injury, when they have it within their power on any day to know the truth in the case, I desire to have nothing to do, either as their agent or as men whom it would be possible to satisfy. With those who have confidence in me, and see fit to labor with me still, I shall have no difficulty of arranging the mode of operations, or in giving them at any time a satisfactory account of my stewardship.

"J. V. HIMES."

The following is from Bro. J. Pearson, Jr., one of the sources of information on which the above remarks were made:

"'BRO. HIMES:—I am greatly grieved to learn that reports detrimental to both your Christian and moral character are widely circulated among the brethren. As they are having the effect to injure your influence and curtail the usefulness of the 'Advent Herald,' it demands your prompt action. Therefore have I deemed it a duty I owe to you and the cause of truth, to call your attention to the matter; that you may at once check the spread, and destroy the effect, of this one more effort of the enemy of all good to mar the work of God."

It can now be seen whether there was cause for the publication of the above article. However much its propriety or necessity may have been doubted, those doubts are now dissipated by the development of events. The *three* points brought to view in it, are now shown to be abundantly substantiated. The object was to bring to light what was then in the dark, and to cause those who were working in secret to develop themselves. It produced the desired effect. When it reached Worcester, Needham said to Bro. Wetherbee, "That means Weethee and me." He then attempted to prejudice the mind of Bro. Wetherbee, by misrepresenting things respecting Elder Himes; but W. told him it was of no use, unless he could bring facts to sustain them.

On Friday, May 17th, Weethee returned from Philadelphia to New York, where he first saw the above article, and confessed that it had reference to himself.—Elders Jones and Turner had written him at Philadelphia, requesting him to dine at a given place, on his return to New York, that they might have an interview with him. Elder Osler accompanied him from Philadelphia to New York, and at the request of W. dined with him at a private room in Pearl street. After dinner, Elders Jones and Turner requested a private interview with W., and asked O. to remain. They then had some free conversation, in which Weethee confessed that he had taken the course he had, from information received from those who professed to be Elder Himes' friends. They accompanied him to the boat, where the article on "Secret Workings" was read; and he said: "That means me," and wept freely. Elders J. and T. left, and Elder Osler accompanied W. to Boston. They conversed on the subject till after nine in the evening, O. attempting to learn the facts which might have influenced him, and to convince him of the injudiciousness of his course. Weethee said that Mr. Wood had told him such and such things about a certain man—not giving Elder H.'s name, but relating the charges he afterwards brought against him,—and said that he could have no confidence in a man guilty of such, and that he had confidence in the charges, because they came from Wood, and other friends (?) of Mr. Himes. Weethee then went on to say that the "Herald" should be changed, because an editor was a universal preacher, and could preach what he wished to any society, regardless of the wishes of the pastor of that society. His attention being called to the fact that the paper belonged to Elder H., he said that if that was the case, he had been meddling with what was none of his business. He confessed that he had always been treated kindly by the conductors of the "Herald," and never had an article rejected; but that others had, with whom he sympathized, and that if it was in the hands of a committee, the Conference, if not suited with them, could turn them out at pleasure, and put in the right kind of men. O. told him that the manner in which the "Herald" was sustained showed that the Conference was satisfied that it was in the hands of the right kind of men. Said Weethee, Himes can preach in the "Herald" to your people what he pleases, and you cannot help yourself—can neutralize all your preaching. Elder Osler replied, that he did not do so; but sustained him in his preaching; and that if he should do so, his paper would not be patronized. Also, that if in other hands, they could do the same, and that none could be selected to manage it, who would give as good satisfaction as the present conductors. After taking the cars for Boston, W. remarked that he expected to find a storm in Boston, that he did not know but they would break his head, or drive him from the city.

"The above conversation is according to my best recollection. L. OSLER."

Weethee arrived at Boston on Saturday morning, May 18th, and doubtless consulted with Mr. Wood, who before had confessed to Mr. Himes, that he had conversed with Weethee respecting these statements.

CHAPTER VIII.

Meeting of the Boston Conference—Weethee and Needham develop themselves—They pass through a scorching ordeal—The former shows signs of penitence—Interview between him and Elder Robinson—Needham's charges founded on Madam "Rumor"—His fourth letter to Elder Mansfield—He piteously begs that his letters may be burned—Is disappointed—Calls his friend a traitor.

On Tuesday, May 21st, the Conference met at Boston, in the Chardon-street Chapel, as per adjournment at New York. It is called in the Pamphlet (p. 27) a "full assembly;" and such it was, being composed of the tried friends of the cause, from all parts of New England and New York. It was whispered that Weethee and Needham were preparing to make some manifestation of their purposes. All that day and the next passed,—the honest open countenances of those present evidently giving them little grounds of encouragement,—and they kept in the dark. On the morning of Thursday, the 23d, it was thought that the introduction of a resolution, approbating the "Advent Herald," the manner in which it was conducted, and expressing confidence in the integrity of Mr. Himes, would bring them out. A preamble and resolutions to that effect were prepared, and presented to the Conference. The result was as had been anticipated. No sooner was the reading of them finished, than rapid glances passed between Weethee and Needham. The former seemed to shrink from the issue, and said nothing. N. gave him a searching look, and arose upon his feet,—true to his "pledge" to W., that he would "stand by him." He objected to the passing of the preamble and resolutions on the ground, that Elder Himes was not their agent, and that they had nothing to do with his character more than with others; that the "Herald" was his own property, and it was not for the Conference to express their approval or disapproval of it; and that Elder H. had published a statement that there were stories circulated to his injury, that the Church had appointed a committee to investigate them, and that the Conference should suspend action till the Church had acted. (See N.'s fourth letter in the Supplement.)

It is seen that the conspirators had now changed their plan. The reader will recollect, that before, things were to be investigated by a "private committee;" but now, the Church must first act. This is in accordance with Judson's development to Bro. Sisson: "IF Bro. H. says the paper is his, he shall keep it. . . . . his Church will THEN have to deal with him for hypocritical and dishonest pretensions." (See p. 91.)

This was the part of the plan they had now concluded upon. The remarks of Needham showed that he was privy to the "secret working." How far he was identified could not then be learned; nor the extent of the movement. It was supposed that N. had been led into it by deceptive influences, and that as soon as he should comprehend his position, he would retract from it. Accordingly, he was appealed to, to know what charges he referred to implicating Mr. Himes? He did not "choose to tell." Who has circulated such? No light is given. Says N. in his fourth letter to Elder Mansfield:

"This opened the scene—and such a scene beggars description. I have no doubt, if the most candid description that could be given, were to appear in print, we should all feel ashamed, unless we are past shame. I will say this, the right to defend myself, whenever I claimed it, was not denied in a single instance." (See p. 129.)

Weethee says:

"Two persons were forced to hear, for nearly four days, the most vulgar and reproachful epithets applied to them, that could be well invented, at least by Christian professors."—*Pam.* p. 27.

No one will be at a loss to know *why* the scene made an impression on those "two" so different from that made on others. As no names were called, it is evident that their connection with the business made them apply to themselves everything that was said of unrighteous acts like those which it is now proved they were engaged in. They had begun to feel the "peltings" of that storm they had conjured up, and which they knew not how to allay.

When the Conference apprehended the true condition of things, they resolved themselves into a committee of the whole, to receive and inquire into any charges that might exist respecting Elder H., so that if there *was* any reason why they should withhold their approval from the course of the "Herald," they might know it. Needham reiterated, that the charges came from the Chardon-street Church. As the pastor of the Church, and some twenty of its members were present, they were requested to arise and declare if they knew of such charges. Weethee, Wood, Hamblin, Young, and others, arose and affirmed that they knew of none. Wood said he had known Elder H. twenty years, and that he knew of nothing to implicate his character; and said he, "Don't you think I should know it if there was?" It was then

"*Resolved*, that this Conference request any one who has any charge, complaint, or other matter of inquiry, that he or she now wishes to have investigated, or that they intend hereafter to have investigated, to signify the same to this Conference."

This was bringing matters to too close a point for N.; so he protested against it. In the forenoon, little progress was made. In the afternoon, Elder Pearson stated the substance of what Elder E. Burnham had communicated to him, but without mentioning any names—pp. 81, 99. After a few rapid glances between Weethee and Needham, the former arose and inquired, "Am I implicated in this?" Elder P. thought it not proper for him to mention names.

Till this, Weethee had evidently hoped to escape exposure. But he now saw that he could no longer disguise his agency in the "secret workings." He then proceeded to give a narrative of his connection with the Advent doctrine,—of his coming East,—his dissatisfaction with things of which he confessed that he knew nothing,—disavowed any wrong motives, and said, that if on examination he found things different than he had supposed, acknowledgments should be made. At this point he was overcome with grief, and sat down and wept. In a few moments he again arose and resumed. He stated that the Class for Mutual Improvement had appointed him, Needham, and Judson a committee to do what they had been trying to effect,—that he had their plan all written out,—that only a part of it was carried at the New York meeting,—that it included the management of the "Herald," the Tract and Mission Fund, &c., &c.

The members of the Class present disavowed having commissioned them to do any work thus foreign to the objects of the Class. Subsequently, the Class unanimously repudiated their doings.—p. 55.

Elder Osler then made a statement of what Judson had revealed to him respecting the designs of that committee, as stated in his testimony.—p. 73. At this, both W. and Needham stoutly denied that what Judson had revealed formed any part of their plan, and affirmed that they had had nothing to do with anything that reflected on Elder Himes' moral character,—that an attack on that had formed no part of their plan,—and that if Judson had made any such statement, it had been entirely on own his responsibility, and without their participation; and that Judson ought to have been there to defend his statements. In his fourth letter to Elder Mansfield, Needham censures Judson for acting "very *imprudently*."

Weethee was then questioned respecting his agency in circulating the charges; and it was not until questions had been put to him in every conceivable form, that he let out some things which he had studiously evaded in his narrative; but he denied any wrong motives, and plead his being a stranger, and ignorant of the condition of things

East. In allusion to this, Needham says in his fourth letter, that "when they were through, they knew just as much as they did when they begun." Perhaps so! Their obscurations had been penetrated farther than they supposed.

At this time Weethee appeared much affected in view of the personal consequences that must inevitably result from a persistence in his course, and seemed much disposed to retreat. It was thought by some that he might have thoughtlessly drank in the stories of others, and spoken of them freely, without reflecting on the evil he was doing. His tears drew forth much sympathy; and it was resolved to make an effort to save him. Immediately after the close of the afternoon meeting, Elder Robinson had an interview with him, which he thus details:

INTERVIEW OF ELDER D. I. ROBINSON.

"After the session of the Conference closed, I stopped and conversed with him over an hour. I told him I thought him wrong in going about and hearing and telling these 'reports' about a brother, and a minister of the same church, as he had at Lowell, New York, Worcester, and Syracuse, with whom he had, or could have had almost daily interviews, without ever going to him, and asking him if they were so, and giving him some opportunity to clear himself, or acknowledge the fault, and show satisfactory repentance and reformation, which was enjoined in Matt. 5:23 and 18:15. He justified himself on the ground of its "confidential, and fire-side character," which was not meant, in those scriptures, to be condemned. I said that was the very way that scandal and mischief were always circulated, and if they did not cover such,' they did not meet the worst of the cases. He also took the ground that the matters were public, and those rules not binding. I replied, if it amounted to 'aught against his brother' in his mind, they were binding; and if not, then he should not have 'aught' to report, or to say against his brother. He said, 'we differed in opinion.' I then proposed 'a committee' to be appointed by the Conference, or agreed on by themselves, to whom this matter would be referred, and by whose decision the parties would abide. He said that was just what he would like; he had thought of it himself, and wished it might be done; but thought Bro. H. would not agree to it. I told him I could vouch for you, [Elder H.] from my knowledge of you, that you would; and if he said so, I would go and see, and that the committee could be fixed on that night, and all could be settled on the morrow, and all the brethren's feelings relieved, and the cause saved. He said he could, and would, on one condition,—that was, I, and perhaps the brethren, differed from him on the application of those passages to such cases. If the committee should do so, he would submit, provided they applied them equally to both, under like circumstances. I said that was fair, and should be understood. He said H. would not agree to it; and he did not think Himes, Hale, and Bliss would overlook it, so as to feel well to him, if he did. I said he need not fear that; that H. had often done so to others, and his brethren charged as a fault, that he was too ready to forgive. But I had not said a word to him, but would go and see; but I wanted it understood, that Brethren Himes, Hale, Bliss, and the brethren generally, thought him wrong in the course he had taken, (we would not require him to confess that he had taken it intentionally,) and would expect him to confess that it was taken carelessly and unfortunately, and would want him to admit that it was unbrotherly to try to remove the 'Herald' from him, without a word being said to Bro. H., and to report such charges behind his back, without knowing their truth, or saying a word to him. If he would take these back, admitting the error, without impugning his motives, all could be settled, and all feel well towards him, if he would take hold and labor in harmony and confidence. He said he would do it, if the committee applied principles impartially. I told him of course they ought to, and would, and I would go at once and see Bro. H., and have it arranged, and all adjusted to-morrow. He said I might, for he wanted it settled, and something *must be done;* for he could not labor so. He should retire from the ministry. I then started for Charlestown, having but thirty minutes to the evening session, found Bro. H., stated the proposition plainly and fully, and asked him if he would accept it? He said, 'Yes, with all my heart!' I stated Elder W.'s fear that he (Bro. H.) and the brethren would not overlook his (W.'s) difference of opinion. He said: 'Yes, we will; he need have no fear of that; he shall find me a man and a brother!' I afterwards stated the same things to Brethren Hale and Bliss, and they said the same,—they would agree to that, and be satisfied.

"He (W.) came not to the evening session. I told the Conference I had hopes of daylight on the subject before to-morrow, and wished all should be present then. I also said, that from interviews I had had with both parties, I hoped we should all go home rejoicing that the matter was settled.

"That night and the next morning, W. fell in with other counsellors, and when I saw him in Conference and asked him if he was ready to fulfil his agreement of the previous night, he said, No—he thought not. I asked why, and said that Bro. Himes was willing, and had accepted it; and if he was willing to abide by the agreement, all could be settled that day. He said his friends advised him not to. I told him I was sorry, and asked him to go out with me and talk it over, and see if there was not some way to settle it, but he refused. I left him, but in half an hour, feeling so bad, I went to him again, and begged him, for God's sake—for the cause' sake—for his own sake—for Bro. Himes' sake, and the brethren's sake, to go and see if there could not be some way to settle this matter. He sighed, and said he did not know what to do. I then asked him to come with me, and see if we could not find out what to do. We went into the vestry, and talked half an hour. During the conversation, he said he had not had a shadow of doubt of Elder H.'s honesty till the 25th of February; that these things came from members of Chardon-street Church; that they had made an impression on his mind; first, one had told him a thing, of which he thought but little, but it left an impression; another tells him something, but he does not think it worth minding; again he hears something,—pauses, and thinks, What does this mean? possibly there may be something in it; till he concludes that there *must* be something, and that he will speak to some one about it, &c. He also said, that the *Church was responsible for it*, and if it turned out untrue, he would make full acknowledgments and reparation, but could not leave it to anybody now. I expressed my sorrow, and said that he could, if he would, take his own course; that he could destroy himself, injure Bro. Himes, dishonor and wound the cause, but he would find, after all, it might have been arranged and settled there. The above, with the exception of his retiring from the ministry, I stated before the Council, and also to him the same day before many witnesses, when he did not deny its truth, but said he did not recollect. D. I. ROBINSON."

If left to himself, he then seemed disposed to make all the amends that could be wished of him; but his advisers had sense enough to perceive, that if Weethee became reconciled, that he would disclose the names of those who had communicated with him, and that to screen themselves, he must be prevented from criminating them. This defeated the effort made to save him.

It being found that the Church as such, had no charges against Elder H., Needham intimated that he would lay some matters before the committee of the Church. The Conference then resumed their other business. As the appointment of the committee to send a circular to the churches for a delegated Conference, was now seen to have been effected by duplicity, Elder Hale refused to act on it. The committee was then discharged.

Elders Pearson and Weethee having been appointed auditors of the Tract and Mission Fund, the former reported that "he had examined each item in connection with W. and the treasurer, and found everything kept in a clear and distinct manner." W. "remarked that he had never designed to injure the reputation of any one in what he had said in regard to this fund—had not known all things that might be known in regard to it—never examined particularly, and had become satisfied in regard to things." The report of the treasurer was then accepted; the thanks of the Conference were voted for the manner in which the disbursements had been made, and the Conference adjourned to the last Tuesday in June—when it was expected that the Church would have acted on what N. was to bring before them.—(See report in "Advent Herald" of June 15th, 1850.)

Needham returned to Worcester on Friday, May 24th, but before leaving, put into the hands of J. G. Hamblin the following document, which was kept from the light till after the Conference adjourned.

CHARGES FROM G. NEEDHAM.

"*To the Committee of Chardon-street Church*—DEAR BRETHREN:—Certain rumors have come to my ears, touching Elder J. V. Himes, which, if true, affect his moral character, which duty demands should come to your notice, that the whole may be investigated and set right.

"'*Common fame*' charges him—1. With testifying before a certain court in this city, that he held the property in his possession,—viz., the 'Herald,' and other property,—in the same manner that the agents of some of our charitable religious societies do the funds of those societies, and then subsequently declaring on different occasions that it was his own.

"2. With treating Bro. Marshall in a manner unbecoming a Christian.

"3. With misrepresenting the financial affairs of Chardon-street Church.

"4. With an inconsistent course in regard to the organization of the Chardon-street Church, from the first effort to organize when worshipping in Milk-street, evincing in it a want of integrity of character.

“ 5. With having fellowship with a liquor-dealer, and endorsing notes for him at the bank, to enable him to prosecute that business, knowing the facts in the case.

“ With improper general treatment of Bro. Weethee.

“ 7. Treating a former brother as if he were still one, after he was known to be a drunkard.

“ The above is respectfully submitted.

“ G. Needham.”

Who personated “ common fame ” in bringing these things to the ears of Needham, he has revealed in his first two letters to Elder Mansfield. It will be seen that till this time the Church had been declared to be the mother of those suspicions. Now, to screen those who begin to fear that their “ pates ” will feel the “ peltings ” of the “ storm,” “ common fame ” and madame “ rumor ” are made to adopt the bantling. The whole course of those concerned in this business has been about as zig-zag as a Virginia fence. If anything, the fence is the more direct.

The Bro. Marshall, whose name appears in preceding pages, was a young man from Ireland, to whom Mr. H. had given employment and a home. When a subsequent council had a hearing of the case, he told the members present that the charge relating to him was made without his authority or consent; that he had no complaint of the kind to make, and that nothing existed between him and Mr. Himes that they could not settle in five minutes. At the meeting of this first Conference, he had a conversation with Bro. A. Pearce, of Providence, R. I., who says:

“ On the second day of the Boston Conference, held in May last, I was in conversation with T. Marshall, and remarked to him that I was sorry the regular business of the Conference should have been interrupted by Elder Needham's introducing a subject which was irrelevant to the object of it. He (Marshall) replied, voluntarily, that they had tried to get him into it; but, said he, I don't

wish to have anything to do with it. He gave me to understand that he had nothing against Mr. Himes, and that they had no right to use his name as they afterwards did, to the injury of Mr. H.'s Christian character.

“ *Providence, April*, 1851. Anthony Pearce.”

See “ Supplement ” for the refutation of the other charges. Respecting the oath in court, the most important of them, the following certificates will be sufficient:

“ *Boston, June 13th*, 1850.

“ This is to certify, that in the case of the State of Massachusetts *vs.* C. Johnson, before the Municipal Court of this city, in February 1849, I was a witness for the Commonwealth. When asked respecting my connection with the office, I stated expressly that Mr. Himes was the *sole owner*. He followed me as a witness for the Commonwealth, and stated that the property invested in his office was not held by him to be *used* for his *private* emolument, but was devoted *by him* to the advancement of the Advent cause, as the property which is held by the Tract, Missionary, Bible, and other benevolent societies, is *devoted* to their designed objects. But nothing was said by him respecting the *ownership* of the property, or the *tenure* by which it was held. There was no contradiction between his testimony and mine; nor did either counsel attempt to show any.

“ Sylvester Bliss.”

“ We certify that we were present at the above trial, and believe the above statement to be true. N. A. Apolonio, M. Flood, A. Hale, Wm. L. Hopkinson.”

“ *Boston, June 15th*, 1851.

“ This may certify, that I was present at the trial of Charles Johnson, and very distinctly remember Bro. Bliss' giving in his evidence, as using the words ‘*we*’ and ‘*our*’ in speaking of the office. The counsel for the prisoner inquired of him, whether he meant to say that he was *pecuniarily* concerned in the office. Mr. Bliss distinctly said no, that he had no interest in the business of that kind, that Mr. Himes was the sole owner.

“ I cannot call up to mind the exact words of Bro. Himes, but I do know that he could not have contradicted the testimony of Bro. Bliss; if he had, the counsel would have made capital enough out of it, when the contradiction came up between Mrs. Stone * and Mr. Himes. And as I heard Mr. Parks' plea, and did not hear him allude to any discrepancy in Mr. Bliss's and Mr. Himes' testimony respecting the ownership of the property, so I know there could not have been any, as he took copious notes of what both said. Lewis Hersey.”

NEEDHAM'S FOURTH LETTER.

On Saturday, the 25th, Needham sat down with a “ sad heart ” to write to Elder Mansfield as follows:

“ *Worcester, May 25th*, 1850.

“ My Dear Bro. Mansfield:—I returned last evening from Boston with a sad heart. Such a development of depravity, I could never have believed could have been made, for I never could have believed it existed among my brethren, who acted with me. My character, and Bro. Weethee's, will be destroyed, if they can be. We stand now invulnerable, not to attack, vituperation, falsehood, slander, spite and malignity, to our faces and behind our backs, (this took place in Conference, what out, I do not know, or trouble myself to know), but to anything yet brought against us. The storm of wrath was mainly from Hale, next was Himes, *et id omne genus*. There were some exceptions, yet we had but little sympathy from most of those particularly devoted to Elder Himes. Bro. Robinson, though he said some reprehensible things, yet designed evidently to treat us in a Christian manner. So of Bro. Jones. The occasion of the storm of wrath, was the usual whitewashing resolutions expressing our '*unabated* confidence in our dear Bro. Himes.' I opposed the passage of the preamble and resolution, on the ground that Bro. Himes was not the agent of the Conference, that the 'Herald' was his own property (see the heading since April 27th), and that he had just published a statement to the world that there was a plot against him, and that a committee of his Church had the matter in hand. I asked the Conference to suspend action till the Church had acted, and not by their premature interference, forestall the action of the proper tribunal [compare this with his first letter, p. 61]. This was the substance of my objection. I cast no reflections, nor any insinuations. This opened the scene—and such a scene beggars description. I have no doubt if the most candid description that could be given, were to appear in print, we should all feel ashamed, unless we are past shame. I will say this, the right to defend myself, whenever I claimed it, was not denied me in a single instance—a protest which I handed in was objected to by somebody, who I did not see, with great indignation. In all the confusion, I did not know what became of the protest. The result of two hours' debate was a resolution of the Conference, 'into a committee of the whole, to hear charges against Elder

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* This was the foster mother of the prisoner, who in her testimony denied a statement she made at the time of the arrest, as testified to by Mr. Himes, Mr. John Augustus, and officer Eaton.

Himes.' They spent all day and evening, and most of the next forenoon, and when they were through, they knew just as much as they did when they begun. It was against this that I protested. I maintained my ground, and by my firmness, and that of the Chardon-street Church, the whole measure was defeated. For this, more than anything else, I have to suffer. The measure was one of the most untimely and unprecedented of all the unaccountable things of these days; and for that reason I would not yield to it. The evidence in the matter could not be produced with such haste and under such circumstances [Why not, if N. *knew?*]; besides, it was taking it right out of the hands of the Church, to whom he had appealed it. This may suffice. If we ever meet I will tell you all about it. I will add, the charges are now in the hands of the Church committee, and will be attended to in due time. Bro. (for I suppose I may yet call him *brother*, maugre his unbrotherly treatment) Himes *may clear himself from most of them* [please notice this admission], but if he does, there must be a radical change in many things, or our co-operation is at an eternal end. I can never put my character into the power of men who have treated me, as some have Bro. Weethee and myself. [Where has been the cruelty?] I suspend all further remarks till the investigation shall be had. Now a word about yourself. It was said in 'committee of the whole,' by Brn. Robinson and (I think) Hale, 'We have information from Bro. Mansfield, that he has been written to on the subject,' and this was brought forward to show that 'a conspiracy' was entered into, 'plotting' had been going on, 'secret workings,' and 'planning my' and 'his ruin' had been done. Is it possible that my Brother Mansfield has given any such information to these men? I cannot believe it—I think there is a mistake, and I know many have been made already—some of which we corrected, but were reiterated, and our statements disregarded. I think Bro. Judson acted *very imprudently*, and if I credit the statements made in meeting, he told many unauthorized things. Yours in tribulation, G. NEEDHAM."

The tone of this letter, it will be seen, is much more subdued than that of his previous ones. He is now wading through deep tribulation, and is beginning to reap the thorns which have arisen from the briers he planted. The "imprudence" of Judson grieves him, and he fears that Elder M. may have revealed something, but will not believe that he has. He confesses that his statement was disregarded when he denied that letters reflecting on the character of Elder Himes had been written; and is fearful that those letters, written for the purpose of gaining Elder M. over to the conspiracy, may be brought to light, to give the lie to his declarations, that HE HAD WRITTEN NONE! and be witnesses against him! How shall he prevent such a dreaded development? Ah! he has it,—let them be BURNED!! Their *ashes* will tell no tales! So he appends a supplement to this fourth letter, in which he pleads most piteously, that his "dear brother" will do him that "favor." He writes:

"Bro. Mansfield, my dear brother, I want you to do me the favor to BURN EVERY ONE OF THE LETTERS I have written to you of late, i. e., *the three last*, that there may not be a VESTIGE of EVIDENCE that I have WRITTEN TO YOU ON THE SUBJECT!! I do *not* fear you will divulge it, [how could Elder M. keep it after seeing the Pamphlet?] but you will thereby relieve yourself of all difficulty *if you should be catechised*, as you very likely will be, if you have not already been, on the subject.—Moreover, men who can falsify your words, in presence, and after being corrected, do it again, and again being corrected, repeat the misrepresentation the third time, would give a representation to things that would be as false as possible. *Put yourself then out of the reach of temptation, and do me a* FAVOR. I wrote to you first because I understood Bro. Judson had, and I divulged matters to you, so far as I did, in my first, that you might not be misled by a few insinuations, as it seems you were. I wrote the second at your solicitation, and so of the third. Now, brother, BURN THEM AT MY SOLICITATION, and

I will be OBLIGED to you. If I have wronged Bro. Himes in any way, it is in writing to you, for I have written to no other, neither divulged it to another, prior to its divulgment to H. himself. I do not think I did wrong in divulging it, but I do not want to give men who seek to destroy me, *even that*.

"I will relate a fact—you may draw your inference. After I had stood their fire, I mean of the enemy, for twelve hours, the members of that Church greeted me more cordially than any others there! You may preserve the *other*, if you wish, [the fourth letter,] but please burn *this* [the supplement to the fourth letter, which contains the request to "burn"]. Yours, G. N."

The misrepresentation that Needham corrected was the assertion, that a correspondence had been carried on to injure Elder Himes. Those of the Chardon-street Church who greeted N. so cordially were those—and only those—who not only originated the slanders, but afterwards essayed to sit as judges in the case!! Fortunately for the cause of truth, Elder Mansfield was too conscientious to comply with N.'s request, and thus make himself a party to the plot. He pondered long respecting his duty in the case, consulted freely with his valued brethren in his neighborhood, and after a painful struggle between a desire to screen his friend, and duty to the cause and to an injured brother in the gospel, he came out manfully on the side of the right.

Of Elder M.'s reply, N. says in the "Vindicator:"

"It is dated June 3d, 1850. He says: 'I do not believe you intended to wrong Bro. H. in any of your movements in this painful matter; and I am sorry indeed that your purpose to send a private committee to him was not suffered to be carried into execution.' Again, in the same letter, he says: '*I have no doubt*, myself, of the integrity of Bro. Weethee and yourself; and if you have erred, it has been *in becoming too confident of Bro. Himes' guilt, before he had been heard upon the charges.*' Again: 'But I doubt not you have been more discreet than I should have been under the same influences; and it ill becomes me to make suggestions.' "

Says N.:

"His third and fourth [letters] testify to the same [' impartiality'], viz: that he had *no partialities for us*, nor *prejudice against Mr. Himes*." "He professed an abundance of *charity*, and reproved us for a want of it, in becoming too confident of Bro. H.'s guilt, etc., but he does not scruple to add, 'but I fear Judson has been aiming at an editor's chair—(a place to which I would never raise a finger to seat him), and this desire has probably led him to say the "unauthorized things" of which you make mention.' "

Again N. quotes from Elder Mansfield:

" 'I shall regard all you have said, as *strictly confidential*, and shall never expose your letters to the eye of any one, though never so much importuned, UNLESS A CLEAR SENSE OF DUTY SHALL MAKE IT NECESSARY, which *I do not expect*. As you have reposed confidence in my honor and integrity as a *man and a Christian*, so I hope, dear brother, you will still do, upon my renewed assurance, that the *law of love* shall govern me in all this matter.' The extract closes the letter."

"Elder M., it will be seen by the foregoing extracts, took an impartial view of things. He censures Weethee and Needham for their want of "charity," but does not yet feel willing to believe them as guilty as they were afterwards shown to be. His pledge of secrecy, also, rests on what "A CLEAR SENSE OF DUTY shall make NECESSARY." He did not then expect he should have to expose them; but when he afterwards saw their determination to persevere in what they must see to be a wrong course, he is compelled by "a clear sense of duty," and by the "law of love" to the claims of justice, to bring their conspiracy to light. Had he failed to do so, he would have violated the "law of love"—which must be made to extend to both parties according to their deserts,

and not exclusively to W. and N., which would be contrary to "a clear sense of duty." As the pledge of secrecy was made conditional, on "a clear sense of duty," when his duty became so manifest, he violated no obligation, as will be seen more clearly in his letter of Aug. 9th. Yet Needham says in the "Vindicator:" "The man in whom I confided proved a traitor." How could he prove a traitor, if there was no conspiracy to betray? N. should not have confided that to an honest man which "a clear sense of duty" would compel him to make public!

CHAPTER IX.

Weethee seeks to escape from his position—Affirms that he had not thought to hurt a hair of Elder Himes' head—Testimony of Deacon West—Of Elder Osler—Of Deacon Hobart—Attempt of the conspirators to prevent Needham's charges being heard by the Church—They offer to clear Elder H. if he will clear Weethee—Elder Himes urges a trial—Interview of Elders Robinson and Jones with Weethee—Members added to the Church for a specific purpose—Testimony of Elder Jones—Meetings of the officers of the Church—The charges voted to be unworthy of further notice—Report of the officers.

At the adjournment of the Conference, Weethee seemed to desire to escape from his position, but was held back by advisers. Of a conversation with him the day after the adjournment, Deacon West testifies as follows:

"*Boston, June 24th*, 1850.

"This certifies, that in a conversation respecting the article entitled 'Secret Workings,' with Elder J. P. Weethee, on Saturday, May 25th, after the Conference in Boston in May ult., he told me that Mr. Himes was to have been kept ignorant of the plan till it was accomplished; that he was told, that if Mr. Himes knew of it he would defeat it; and that he was advised, if they could not accomplish it otherwise, to bring accusations against Mr. Himes' moral character. J. W. West."

Seeing no other way of escape, he then endeavored to screen himself by pretending that he had entertained the most friendly feelings towards Elder Himes, and that he had not thought "to hurt a hair of his head." By inducing this belief, and going around privily among his friends, and weeping freely, and claiming that this was all brought against him with the intention to destroy him, he gained the sympathy of many of the sisters, who would not otherwise have sustained him. Elder Osler thus testifies:

"Bro. Samuel Mills, of East Boston, told me, that Elder Weethee told him, that he (W.) never intended to injure a hair of Bro. Himes' head,—that it was farthest from his thoughts to do him an injury, and that he had never said or done anything to injure him.

"Lemuel Osler."

Deacon P. Hobart thus testifies:

"I had a long interview with him [Weethee]. I thought him to be sincere. He succeeded in convincing me that he had no intentions of injuring you in any way, and I expressed that opinion to others. But on further examination, it seemed otherwise,—that is, that I was mistaken. If I had any doubts or fears about it, the pamphlet published, professing to be the trial of Elder J. V. Himes, has removed them all, and established the fact, in my opinion, that there was a secret plan laid to destroy your usefulness, which was utterly denied [by W.] when it first came to my knowledge. Peter Hobart."

As charges had been made, it was now expected that they would come before the Church, and that the whole matter would be investigated, so as to disclose their origin, and the agency of each one connected with them. At this stage of the business, M. Wood volunteered such active assistance to effect a settlement, that it was very strongly suspected that his own agency in the slanders prompted him to labor to prevent exposure, by hushing up matters. He expressed great contempt for the charges, affirmed that nobody believed them, and said that if parties would be reconciled with Weethee, they would not be heard of more,—only to clear Weethee was all that he contended for. Elder Osler conversed with both him and Hamblin, and thus testifies:

"J. G. Hamblin, of East Boston, told me during the sitting of the last May Conference in Boston, and in the presence of Samuel Mills, of East Boston, that he knew nothing against Elder Himes' moral or Christian character. That he had known Elder H. a long time, and had heard a great deal against him, but that he had yet to learn the first thing which could be justly sustained against him. These remarks were made in reply to a question I put to him, whether any charges had been made to him against Elder H., as he was one appointed to receive them. I further testify, that M. Wood, of Boston, told me, in his own house, and in the presence of Elders I. R. Gates and J. Daniels, that charges preferred against Elder Himes by Elder N. were not believed by the Chardon-street Church. He further stated, that if Elders Himes and Weethee would be reconciled to each other, there would be no farther difficulty. L. Osler."

"I recollect the above statement of M. Wood, that the Chardon-street Church did not believe the charges.

"J. Daniels."

Deacon P. Hobart testifies, that when the charges were first made, he conversed with Mr. Wood respecting them, who declared to him that he did not believe them, and that they were all lies.

Elder I. H. Shipman thus writes to Elder Himes:

"At our first Conference in the spring, I inquired especially and severally of Mr. Wood and Mr. Hamblin, if anything could be brought against you. Mr. Wood said, 'No—nothing!' and Mr. Hamblin said, 'It would all end in smoke.' I. H. Shipman."

On Saturday, May 25th, Weethee came to the office and had an interview with Elder H. Said he, "There is an article in the paper on 'Secret Workings.'" "Well," said H., "what of it?" Said W., "Do you mean me in that article?" "I do," said H., "if you are guilty; if you are not guilty, I don't mean you. Are you guilty?" Said W., "That is not the question;" he wanted that article taken back. Elder H. said he could not take it back with his present evidence of its truth; but would submit it to a mutual council, and if they said withdraw it, he would withdraw it. W. demanded its withdrawal, or he would have satisfaction for it, and should hold H. accountable. H. told him he would be responsible for it anywhere—would submit it with all the facts to the Church, to impartial men, or W. might appeal to the law. W. complained of Judson's development to Elder Osler, and blamed Elder H. for inviting him East, as not a safe man. Said Elder H., "He was good for the work I set him to do, but not so safe for what you set him about." Elder H. had to leave for Lawrence, and invited W. to call again, if he could agree on any arrangement.

On Monday, the 27th, W. sent Hamblin, who had a long talk with Elder H. of two hours or more. The latter spoke of the great expectations he had entertained of Weethee as a man of usefulness, his sorrow that anything had come up to impair that usefulness, and his wish that he might be saved by a full and hearty retraction of all that he had said and done, and by revealing those who were accessory with him—that he should be glad to save him, if he could do so in any just and honorable manner. Hamblin asked Elder H. what he wanted the Church to do with Needham's charges? Elder H. told him that as N. affirmed that they came from the Church, the Church must *free themselves* from that *imputation*, and give him clean papers. Hamblin said the Church would do that, if he would clear Weethee. Elder H. said they could not clear Weethee without having a full and frank explanation of all matters, that it might be seen how far W. was connected with them, and who were the actual authors of them. Hamblin said the Church would do nothing unless Weethee could be cleared, because, if otherwise, if Elder H. was acquitted, it would kill Weethee. Elder H. said he did not want to hurt W., and if he would agree to a full explanation, he should be fellowshipped as before. Hamblin said he could almost pledge that W. would do so. Elder H. thought Needham had better be present, so that it might be known who had imposed on him respecting the nature of his charges.—Hamblin thought that if there was an understanding with Weethee, Needham would be satisfied; for, said he, he is sick enough of it already. Elder Himes told him that he would pay his expenses to see N. and have every thing settled. Hamblin thought that needless, and that all that was necessary was for Mr. Himes and Weethee to meet before the officers of the Church for mutual explanations. Elder H. said he would agree to any arrangement which should bring matters to light, and result in the least injury to the cause; but should want Bro. Hale or Bliss present. Hamblin preferred the latter. He now says it was understood that no one was to be present. That was not the understanding of Elder H.

On Tuesday, May 28th, it was thought that if Weethee was disposed to make a full development, without any further exposure, the necessity of publishing an article—"Our Personal Affairs," which had been prepared for the "Herald," and which finally appeared in the number of June 1st—giving an account of these matters as they had come up in the Conference,—might be avoided; and that Weethee had better be seen, that his determination might be learned. Elders Jones and Robinson accordingly visited him for that purpose, as per the following:

CONVERSATION OF ELDERS I. E. JONES AND D. I. ROBINSON WITH ELDER WEETHEE.

"On the occasion of Bro. Jones and myself calling on him at Bro. Lang's, we both told him we called to see if something could not be done to settle matters, and stop publishing them in the 'Herald;' that unless he should enter into some definite arrangements to settle by committee or council, or his retraction of those slanderous reports, the article prepared would be published. We both told him wherein we thought him wrong in giving ear to these rumors, and in telling them to others, without once speaking to you, (Elder Himes,) when he had daily opportunity, and was a brother and Pastor in the same Church; that if he had done it, the trouble would not have arisen—if he would acknowledge the wrong, it could be at once settled. He said these things had made an impression on his mind, and he could not say he was satisfied; that they came from brethren, and were told to him so credibly, and other things, too, besides those charges, that he must have time, and a thorough examination; and if they were not true, *on this Church be the responsibility*; 'yes, I say, on this Church be the responsibility.' We asked him to tell us who they were that had told him, and why he had not revealed their names, as that would have cleared himself, and furnished the means of investigating the matter? He said that he did not feel at liberty *now to tell us*, but at the proper time and tribunal, when it should come before the Church, or committee, he would *tell out all, everything just as it was, and who told him*, and if the things were not true, on them be the responsibility.

"The above is the substance of what was said, and mostly in the very phraseology used by him

"D. I. Robinson."

Elder Jones gives it more in detail, as follows:

"*Brooklyn* (*N. Y.*), *July* 1*st*, 1850.

"Bro. Himes:—You request a detailed statement of the conversation I had with Elder Weethee after my return from Providence, in view of a harmonious settlement, to prevent the 'statement of personal affairs' from appearing in the 'Herald.'

"I called on Elder W., and informed him that you was ready to meet him, and proposed that he should take one, two, or three friends of his choice, and have an interview with him. He declined, saying, that a committee had been appointed to investigate things; and moreover, that Bro. Hamblin knew everything in the case,—his every thought and feeling, as well as himself,—and had conversed with Bro. Himes the day previous, which would be all the same as if he were to do so himself. He further stated—1. That the committee of the Class for Mutual Improvement had surveyed and examined the whole field—its wants—the men—their different talents, adaptation to different stations, &c.

"2d. If this had been kept private, and carried out as it was designed that it should be, it would have been different now; that had it not been for that *cross vein* that struck Pearson, it would all have been carried through at the New York Conference, and things would have been very different from what they now were. But Pearson's doing as he did defeated the whole affair.

"3d. There were several things about Bro. Himes and the office which needed investigation; if they were not true, he would be willing to retract all that he had said and done about them; that a good many could not labor as things now are,—till they were cleared up; that if those things were not investigated and cleared up, he should have to leave the field, for he could not labor as things now were.

"4th. The charge in which he was concerned, [Needham's 6th charge, p. 128] he cared nothing about,—had nothing to do in pressing it, and it would not be considered anything if the others were cleared up.

"5th. That he would submit the case to a regular committee of brethren; and if they would apply the principle equally, he would abide their decision.

"6th. If the piece headed 'Secret Workings' had not come out in the 'Herald,' it could all have been settled at once between the parties.

"7th. That at the proper time, he should make a full statement of the whole matter, as far as he was concerned; had been preparing such a statement, &c.

"8th. The reason he did not investigate the reports against Bro. Himes before reporting them at New York was, he heard them but just before leaving for that city.

"In reply to the inquiry—'Which of those reports are you not satisfied is wholly unfounded?' he said:

"1st. The case relating to Bro. Burnham needs investigating. I asked him if he did not invite Bro. Burnham to Boston, and if you were not at Homer at the time he came? He answered, Yes. What, then, could Bro. Himes have to do with it? I asked. He replied, Well, it needs investigating. Why—how? If Bro. Himes was at Homer at the time, and had no charge on his books against the Church for that Sabbath, how *could* he have anything to do with it? He answered, Well, I do not know; but these things all need to be investigated; and if they are made clear, I shall be satisfied. I said that he greatly surprised me, for I could not see how he could avoid being satisfied in that case, at least.

"2d. He could not say but the account of the Tract and Mission Fund was right, but as it stands, Bro. Hale received $12 while at work on the 'Harp.' I inquired if he was not satisfied it was right when he presented the auditor's report in Conference? He said he was not. I expressed my great surprise at this, told him I had not investigated that account, only because I understood (as I was quite sure all did) that he was satisfied with it, and asked him why he did not state his dissatisfaction in Conference, when he made the report? He replied, that that was no place for such a statement; that there was such a surge of feeling there that it would have doomed everything. I assured him that that 'surge of feeling' was raised because Elder N. had objected to passing a vote of approbation of the 'Herald,' because rumors were afloat respecting you, and that the Conference had waited twenty-four hours for some one to come forward and present charges against you, or become responsible that they should be presented to the Church at a future time, without any one doing so; that such a proceeding could not fail to awaken the deepest indignation in every unbiassed mind; for, whatever was the design, it looked like a design to keep you under a cloud.

"3d. The case of the black woman may be right, but there is such a thing as whitewashing a matter all over, to make it look very different from what it really is.

"4th. The statement which Bro. Himes made in Court respecting the 'Herald' property, if he was correctly informed, did not agree with what he now claims.

"5th. That at one time, he pointed to his name being on the 'Herald' as publisher only, as proof that he was only agent for the cause; and to Elder Marsh's being on the 'Harbinger' as editor and proprietor.

"6th. That he always understood, till he came East, that the 'Herald' was Conference property; and was greatly surprised to learn to the contrary. This affair needed straightening.

"7th. He had all these things from persons right about here (Boston), who had lived here a long time, and known Bro. Himes, and it was very strange that so much should be said if there was *no* truth in it.

"8th. He could not be supposed to be Bro Himes' enemy, for he came here wholly on the strength of a letter from him, which promised him a support if he came.

"9th. The reason he attempted the proposed changes *secretly* was, that persons much better acquainted with things than himself, told him the effort would be defeated if he did not. He had proposed to talk with Bro. Himes about the matter, and communicate through the paper respecting it, but was told it would not do.

"10th. The reason he did not state any of these objections in Conference was, there was such a *surge* against them by the *lawyer twist* that had been taken, that it was not a proper place; and he chose to make the statement at another time and place. I. E. J."

The above report being regarded as evidence that Weethee declined the arrangement attempted to be made with Hamblin, it was concluded not to withhold the article on "Personal Affairs." (See "Herald," June 1, 1850.)

The regular Tuesday evening meeting of the Church was on the evening of this day. The friends of Weethee were now getting desperate. If they could not hush up matters without an examination, it was necessary to control the Church so as to save Weethee and his principal informant from exposure. They then began the work of adding to their numbers, and commenced by voting in J. W. Young, who was afterwards one of those who sat in judgment in the case at the "mock trial." Elder Himes not being present, it was arranged between Weethee, Hamblin & Co., that the parties should meet the officers of the Church on the following Thursday evening. The great point they wished to effect, was to have a settlement without an examination of the charges, and to settle those by a settlement between Mr. Himes and Weethee. The former now saw that the object of the parties was to hide their agency, and he was determined that Needham should reveal who his informers were.—Till he knew these, he could not clear Weethee.

On Wednesday, May 29th, Mr. Wood came to the office and announced the arrangement they had made for a meeting, the night of the following day, and the conditions of settlement; viz: that the Church should give Elder Himes a clean breast, and he should clear Weethee. Elder H. told him that Needham was the one to whom he should look for an explanation in the matter of these charges, that he must know the authors of them; and asked what he (Himes) had to do with Weethee respecting them? Was Weethee Needham's authority?—Mr. Wood said that Needham could not tell his authorities—implying that he had gathered them from "common fame," and had no authorities in particular, and said "the charges were all his." Elder H. told him that the only way by which a good understanding could be restored, was by investigating the charges, and having a full and frank development of the agency of all parties; which could come out in a mutual explanation before the officers of the Church, or by a trial before the Church.—Mr. Wood then became greatly excited, and threatened

that if he pressed an investigation of the charges, he should have enough of it; that they could get any number of disaffected persons to swear to anything. Elder Jones was then present, and thus testifies:

TESTIMONY OF ELDER JONES.

"*New York, Sept. 4th*, 1850.

"BRO. HIMES:—I have read the pamphlet, purporting to be your trial before a party claiming to be the Chardon-street Church, and it forcibly reminds me of a *threat* which I heard uttered in your office, the week after the spring Conference in Boston, by M. Wood. It made a deep impression on my mind at the time, and I have frequently mentioned it since. I could not, however, at that time, persuade myself that he really intended to carry out that threat, but supposed he intended to frighten you to a settlement on *his terms*. I will state the threat, and leave your readers to judge how far, if at all, it has been fulfilled.

"Mr. Wood said to you: 'We have arranged to settle this matter. We (meaning the Church, as I understood him,) will clear you—give you a clean breast, as you call it—and you must clear Weethee.'

"To this you replied: 'What have I to with Elder Weethee in the matter of these charges? they are presented by Elder Needham; and I ask you to *investigate them*, and say to my brethren abroad whether they are true or false.'

"Mr. M. Wood at once became greatly impassioned, and said: 'Well, if you want to press this matter, go on. You will get enough of it before you get through with it. There are more than fifty disaffected persons in this city who would swear to anything that was ever said about you; and Needham will carry this matter as far as you want to carry it.'

"You will perhaps recollect my saying to you afterwards, that if Mr. W. really meant what he said, you must make up your mind for the worst; for there would be nothing left undone to ruin you.

"It seems that Mr. M. Wood, Mr. Weethee's chief counsellor (if not original informant, in some of *these* things,) in this case, knew of nothing against you up *to* that time which the veil of charity could not cover up—he could have *then* given you a '*clean breast*'—provided you would have *cleared Weethee!* I. E. JONES."

Mr. Wood left much excited, having convinced all of his own agency in it, and of his fears of exposure, as Weethee's chief adviser.

On Thursday, May 30th, the "Herald" appeared with the article on "Personal Affairs." This brought Hamblin to the office, with the complaint that it was contrary to the understanding which had been had respecting anything appearing in print. He was shown that it was by Weethee's fault alone that it had appeared: Elders Jones and Robinson having labored with him the day previous, to make an arrangement to avoid it. Hamblin left, and afterwards came back with Mr. Wood, and demanded that Weethee should be cleared at any rate, as a condition to a settlement. They also objected to the presence of Brethren Hale, Bliss, or any friend of either party, at the proposed interview for the coming evening. It was now dark, and Elder Himes sat down and wrote a document to read to the officers, giving the conditions on which he was willing to arrange the difficulties.

After all the parties had left the office, Marshall came in, and had an interview with M. Flood, then a clerk in the office, as per certificate:

CERTIFICATE FROM MR. M. FLOOD.

"This will certify, that T. Marshall told me—his words as near as I can remember, were—that certain persons had been to see him, and in an underhanded and cunning manner, wished him to make some statement regarding certain things—(the 'certain things' I understood to mean the financial affairs of the office, but he afterwards denied the application)—but he, mistrusting their design, refused to make them any the wiser. I understand that he told the same afterwards to Mr. Himes. He also told

me, that those persons who charged Mr. Himes with treating him in an unchristian manner, did so on their own responsibility,—that it was not done with his consent; on the contrary, he had always regarded Mr. H. as his best friend, in fact, his only friend; and therefore could not honestly make such a charge.

"MICHAEL FLOOD."

On this Thursday evening, the officers of the Church met at the the house of Deacon Emerson, in Sea-street, and organized by the choice of John Lang as Chairman, and J. Emerson as Secretary. Elder H. read the following document:

"*To the officers of the Chardon-street Church, now assembled to consult upon matters connected with charges preferred against me by Elder Geo. Needham.*

"I appear before you this evening at the request of the committee who received the above charges against me. My object in appearing before you is to see if any arrangemement can be made for adjusting the matter, so as to make it productive of less evil to the cause at large than must result from the course it will otherwise take. I do not insist on such an examination of these charges as I am entitled to, though so far as I am concerned, I should prefer it. But whatever is done in the form of adjustment of difficulties must be *open*, *frank*, and satisfactory to all parties. I do not appear at this time as the accuser of any one; nor to defend myself against charges that have not been presented in due form against me.

"I shall be happy to reduce the evil to the lowest possible amount, am ready to hear any proposition for this purpose that may be presented in writing, and in as small compass as possible. Anything aside from this, I think will be out of place, and I cannot consent to be a party in taking any steps that will make the matter more complicated than it now is. Yours, J. V. HIMES.

"*Boston, May* 30*th*, 1850."

After the reading of this and Needham's charges, M.

Wood objected. He said that the meeting had nothing to do with Needham's charges, that they did not amount to anything, and would be settled by a settlement with Weethee. Elder H. told them that he had nothing to do with Weethee in the settlement of these, that they came from Needham, and could only be settled by a frank and full explanation by Needham respecting his authorities. Mr. Wood called that a "most ungodly perversion of the object of the meeting." Mr. Lang, the chairman, decided that what was necessary to be known first was, who told Needham these things; and that then we could inquire into the evidence on which they were based, and could decide respecting them. He then moved that Needham be written to, to write to them the names of his authors, that they might investigate the case submitted to them. All were in favor of this excepting Weethee and Wood, the latter of whom opposed it vehemently.—He said Needham could not give his authors, and that they only needed to settle with Weethee. To please him, the motion was modified so that they voted to send N. a letter, requesting him to meet the committee on Monday evening at the Chapel, to which they adjourned.

The next day the Secretary sent N. the following:

"*Boston, May* 31*st*, 1850.

"BRO. NEEDHAM:—The officers of this Church met last evening, and consulted together upon the charges presented to the committee. They adjourned to Monday evening next, and wish for you to be present to consider, and settle the whole matter. (Meeting in vestry of Church.) Yours, JOHN EMERSON."

This is what Weethee and Wood called a perversion of the objects of the meeting. In their view, its legitimate object was to settle with Weethee, without learning what his connection was with those charges. To have an explanation of his connection with them, and then settle, was in their view a perversion!

On Monday evening, June 3d, the officers of the Church met in the vestry, as per adjournment. G. Needham being present, in accordance with the letter sent. Elder Himes being sick a-bed that evening, with one of his severe nervous head aches, Mr. Bliss appeared for him, and read the following paper:

"*Charlestown, June* 3*d*, 1850.

"*To the committee of the Chardon-street Church, to whom have been referred charges against me, and to others, connected with those charges:*

"DEAR BRETHREN:—It was my intention to have been present to-night at the place designated for your meeting; but the state of my health is such, as to render it impossible. I therefore request you to meet me at my residence, No. 25 Bow-street, Charlestown. I am ready to meet those charges, to hear what facts may be specified under them, and the evidence to sustain them. Whatever course in your judgment will best elicit the truth in the case, and bring it to a just result, I shall cheerfully submit to. Respectfully,

"J. V. HIMES."

It was considered too late to adjourn to Bow-street.—The time was occupied without bringing anything to a point. Weethee's party endeavored to show that the meeting was one for reconciliation, and not for trial. To this it was replied, that the first step towards a "reconciliation," must be a full and frank explanation of the origin of the charges. Failing to get this, it was proposed that the next meeting be held in the forenoon of the day following. Mr. Wood and Hamblin both opposed this, giving as a reason, that their work required their presence, and would not permit of their spending their time in the day with the committee. It was then adjourned to meet in the "Herald" office the following evening.

On Tuesday, June 4th, the day following that meeting, in the afternoon, Elder Himes went to the house of Hamblin in East Boston. Ringing his bell, the girl came to the door. "Is Bro. Hamblin in?" She thought so, said he was in a few moments before. She opened a side door, and looking in, asked, Where is Mr. Hamblin? A *whisper* was heard through the partly opened door: "*Who is it?*" "Elder Himes," said the girl. "*No! tell him Mr. Hamblin is not in*," was the whisper in reply.—"Mr. Hamblin is not in," said the girl, turning to Elder H. Ah, said he, where is he? Mrs. Hamblin then appeared at the head of the stairs, and said her husband was in a moment before; and, coming down, opened wide the parlor door, and said, "Walk in." In he walked, and lo! and behold! who should be there but Weethee and Needham, in consultation with Mr. Wood, who could not spare any time in the day from his business! It was then seen that the *work* of the *day* which prevented a meeting of the committee, was to consult together respecting the best way to accomplish matters, and escape detection, in their secret workings.

In the evening the committee met at the "Herald" office. Elder H. remarked, that as this was the first time that he had met with Needham before the officers of the Church, he would say to him that the committee had received his charges; that at the request of the committee he consented to meet the officers of the Church, under certain conditions—Bliss and Hamblin to be present and to hear proposals for adjustment. That the condition of Bro. Bliss' presence was afterwards declined, and he had nothing farther to do with a settlement without an explanation. He therefore supposed the meeting of the previous evening was to arrange for the trial. As at present, he knew only Needham in the matter of those charges, he could proceed no farther with other parties till these were disposed of, and if others, besides his accusers and the committee were present, he should claim the right of having his friends present. Wood and Hamblin gave their views of the object of those meetings; when it being maintained that no one but Needham could be known in the charges, till he revealed who told him these things, then Weethee said: "Now I shall assert my right. As pastor of the Church, I am chairman o

this meeting."[*] He then acted as such, in defiance of the officers, who had chosen Deacon Lang. The following is from the report of the officers, which Mr. Weethee, as pastor of the Church, refused to let them make:

REPORT OF THE COMMITTEE.

After describing the previous meetings, they say:—

"Elder Needham objected to have anything to do respecting the charges, excepting with the committee appointed to receive them. At the request of Brethren Hamblin and Emerson, the officers were by consent added to the committee.

"Elder Needham was then appealed to for the authors of these charges; he declined giving them, and took the ground that he appeared, not as an accuser, but as an *informant;* and could have nothing to do in the case, until the article in the 'Herald,' headed 'More Secret Working,' should be withdrawn. Bro. Himes informed him that that article did not name him, and could not be withdrawn. He (Mr. H.) then made the following proposition:

"'I am ready to meet the one who has preferred these charges, before a mutual council, for the purpose of adjusting the matter without a regular trial of the case, if that is preferred.'

"This Elder Needham declined, unless the article on 'Secret Working' is withdrawn. Elder H. then read the following proposition:

"'I am ready to have the case go before the Church for a regular and impartial trial, in the presence of my peers.'

"Needham was asked when he would appear to prosecute the foregoing charges. He declined so to do, unless authorized by the Church. Being requested to prosecute them, he wanted two weeks to prepare for the trial. Mr. Himes objected to such delay, as unjust and cruel—it having been affirmed in the Conference by Elder Needham, that these reports came from the Church, the evidence must be at hand for an immediate trial, unless it was wished to 'gain time' for the purpose of making out a case, and thus to perplex and worry him in his feeble state of health. N. declined attending to it at any earlier day. Elder Himes still pressed for an early trial.

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[*] He says (Pam. p. 32): "I then arose and asserted my right to the chair, and acted in that capacity in *all our meetings* after that time." This was the *last* meeting the Committee had!!!

"The officers of the Church endeavored to learn of their informant the names of his authors for these reports, but were entirely unable to learn them, or any facts or evidence by which any support could be given to the charges he had preferred.

"Mr. Hamblin moved to adjourn for two weeks for the trial. Motion not seconded.

"As Mr. Needham would not be responsible for the charges, would not prosecute them on his own responsibility, would not divulge his authors, though he had said that they came from the Church, and would give no facts in their support—so that they rested merely on the veracity of rumor and common fame, they were considered unworthy of further consideration. Therefore, on motion of Deacon Lang, seconded by Deacon West, it was

"Voted that they be dismissed as unworthy of any further notice; and that we adjourn."

"No one objected to the motion. Elder Weethee put, and (Brn. Hobart, West, Emerson, and Lang voting for it, and Wood and Hamblin against it,) declared it to be a vote, and the meeting adjourned. JOHN LANG, *Chairman.*

"JOHN EMERSON, *Secretary.*

At this meeting, Elder H. pointed out to the Clerk an error in the record of the vote of the Church, respecting the appointment of the committee,—the words: "and report them to the Church for their examination and adjustment"—having been omitted. The Clerk admitted the error, and plead that it was unintentional, and should be corrected; but never did correct it. Why that omission was made is now understood—it having been made by Wood an excuse for not reporting.

CHAPTER X.

Needham's fifth letter to Elder Mansfield—Parable of the stagnant pool—Weethee's second letter to Elder Mansfield—Meeting of the Chardon-street Church—Refusal of Weethee to let any report of the doings of the officers be made—Pronounces the charges dead, and not subject to farther action—Members hurried into the Church for a specific purpose—Efforts of Elder H. to get action on Needham's charges—Weethee prevents their so doing—Refuses to put motions, &c.

Needham having returned to Worcester, he sits down and writes his fifth letter to Elder Mansfield, under date of Worcester, June 7th, 1850. He begins with:

"DEAR BRO. MANSFIELD:—I have waited with some little anxiety since I wrote last, to hear from you. Not having yet heard, I have concluded to trouble you again."

He then proceeds to give his version of the meeting last described—(see Supplement, p. 265)—and gives the following "parable," which Weethee had several times used as illustrative of the origin of the charges. After writing that H. thought Weethee was his author, he says:

"Several families empty their slops in a low place, and in time a stagnant pool is formed. It emits its fetid exhalations, it is true, but still remains. Somebody comes along at last and sticks his cane in and gives it a stir, and immediately the neighborhood is in a stir to know who stuck in the cane. Their anxiety is not to know who put the nuisance there, but who meddled with it.*

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* The parable of the "Stagnant pool" is thus declared unto us: The *several families who empty their slops*—are the disaffected, tattling persons, who have retailed scandal in reference to J. V. Himes. The *low place*—is the ready open ear of the envious person who eagerly drunk in these scandals, and received the garbage from all quarters, until his mind was festered and gangrened. The man who *gave it a stir*—was the one who had a confidential talk about *things in Boston*, which stirred up the putrefaction.—

Needham proceeds in in his letter with several other false statements, to disaffect Elder M. He says:

"Day before yesterday he (Himes) was raving abou somebody (*understood to be yourself*) who had written him a dreadfully abusive letter. So it goes."

This reference to the dreadfully abusive letter, understood to be from Elder Mansfield, is a specimen of the low, crafty management resorted to, for the purpose of eliciting the aid of brethren to rally against Elder Himes. Needham, Weethee, Wood, and their partizans, have made it a principal means of their success, to take the words of Elder Himes, if they did not take words he never did use, in speaking of others, and report them to the person spoken of, as the reporter wished them to be "understood."

He adds: "It is time the cataract was off the eyes of all our brethren. I thank God for opening mine! It has cost me something, and may more, but I don't value the sacrifice. I wept aloud over my last letter to you, but through the grace of God, my heart has taken a spring and leaped upward again. *I must stand it*. But I *hope* there are some brethren *who will stand up with me*. I think there are. You may act your discretion about showing this letter—*You are at full liberty*. I rejoice at your meeting[*] at Oswego, would be glad to have been with you. Did not the cause seem to demand, that I should stay here and stand up for the truth, I should be looking for a location in western New York. As it is, God's will be done. I pray God to sustain you, and if in my power, after the first of July, you *shall have the funds* I mentioned to you before the Boston Conference"—the $2 N. subscribed, but never paid. (See p. 112.)

The *fetid exhalations*—were the flying stories of *dishonesty, baseness, chicanery, &c.*, borne upon the breeze. The *neighborhood in a stir*—were *the tried friends of J. V. Himes*, at the Boston Conference. They have now found out where *the low place* is, who *stuck in the case*,—have discovered the *authors of the nuisance*, (see "Pamphlet,") and are endeavoring to abate it.—(See "Supplement to 'Advent Herald.'"

Elder Mansfield had not replied to his fourth letter.—He had become convinced of the hollowness of his motives; but on the reception of this, he writes back his disapprobation.

The chairman, and a majority of the officers of the Church, having made up their report to present to the Church, and have the Church take such steps in the case as was necessary, Weethee began to fear that his letter written to Elder Mansfield before the New York Conference would come to the light; and saw the necessity of taking steps to secure it. Had he simply written to have it *burnt*, as Needham did, it would have been found with his. Had he simply written to have it *returned*, a *copy* would have been returned. So he intimates that he may have to publish, and wants that letter for evidence. He writes as follows:

WEETHEE'S SECOND LETTER.

"*Boston, June* 11*th*, 1850.

"DEAR BRO. MANSFIELD:—You perhaps, are desirous of hearing how matters are going at this place.—They are so intricate that I can scarcely tell you, I may be obliged to publish the whole matter after a while.—My suspicions of his character are becoming more confirmed. I write you that you should return my letter which I wrote you, with your certificate that that letter was received before the New York Conference, so as to identify it. It is important that I should have it, and it will not affect you. Send it immediately, or if you have destroyed it, then send me what you remember of its contents, especially where I stated that there were to be no charges at the New York Conference, that some things had already been explained, and I was in hopes that the whole matter might be amicably adjusted. These are important points. *He has spoken to me severely against you, as one for whom he had done so much. Please send me an account of his treatment towards you, as I am collecting facts.* State nothing only as you would be willing to testify before court. The thing is taking a wide range.

He has challenged all men. He is resolved to have clean papers from my church, but will not get them without a strong protest accompanied with the reasons, and a full history of his course and acts. Send me any information which will be of any use. I should like to know more of the expenses of the Syracuse meeting. He has charged the Tract and Mission Fund fifty dollars. I insisted that he should publish the disbursements for the last year, but cannot get him to do it as yet. Things here are certainly dark. The Boston Conference was composed of his tried friends, drummed up from the various Churches, and I was treated more like a dog than a brother. Write me as soon as possible.

"Yours, J. P. WEETHEE."

Elder Mansfield's letter, written in reply to this, is withheld by Weethee, who says of it: "Mr. Mansfield's second letter contains nothing worthy of note, (being dated after the Boston Conference.)"

Needham, in the "Vindicator," makes extracts from one "dated July 3d, 1850," from Elder M., which he gives as evidence of M.'s disaffection. It will be understood however that this state of mind in M. was produced by the previous letters of N. and W. And yet they are not able to give one expression of his, implicating the moral character of Elder H., which is the point of complaint against N. and W.

We regret that Needham was not possessed of the candor to give entire the letters of Elder Mansfield.—This was due to him, that the conservativeness of his course throughout between the parties might be manifested. As it is, they show nothing conflicting with this.—Elder M. says of it (Sup. p. 265, 4th col.), "I replied to Bro. Needham, and expressed *dissatisfaction at his course*, but did not retain a copy." These expressions of dissatisfaction are withheld by N.; yet he says in his reply to M.'s next letter, referring to this: "From the tone of your last letter, I saw that you were beginning *to take ground against me* in your own mind, and thought it better *to write no more under such circumstances*."

On the evening of June 11th, the date of Weethee's last letter, the Church met as usual. The work of taking in members was immediately commenced. Weethee's party propounding them, and voting them immediately in.—At this time they thus added to the Church, S. Hamblin, brother of J. G., S. A. Porter, and Ann C. Young, wife of John W. This through, the officers attempted to present their report to the Church. Weethee interfered and denied them the privilege, remarking: "As chairman of the committee, I have not been called upon to make a report. I present none; therefore there is no report."—He then pronounced the case "*dead*," and not the subject of further action, "unless one of the committee, who voted in the *negative*, saw fit to call it up." Mr. Wood responded to this decision by saying, that "the case was as much dead, as a man that was dead and buried: and could no more be called up again, than a dead man could be called to life."

The reason why Weethee supplanted the regularly chosen chairman, at the last meeting of the committee, was then apparent; it was to defeat any investigation of the case, if possible, by arbitrary decision, and popish interference. By those means he defeated any action of the Church, by shutting out the report.

On this occasion Mr. Himes referred to the slanders that had been uttered at New York, and without mentioning names, said that it had been told there (see p. 109) that he had cheated a Quaker out of $2000, and a colored family out of $1500; and to show the falsity of those things he produced the certificate of Col. Sheldon (p. 85,) that the note was for S.'s own accommodation, and not for Elder H. to pay, and also that of Mr. Buffum releasing him in full from all demands, (see p. 87.) These Weethee heard read, but afterwards, at New York, expressed ignorance of any such certificates!

On Thursday, the 12th, Mr. Wood came into the office and said, "Well, you thought you got it on to Weethee last night, did'nt you? He says he never reported that Buffum story at New York." "He did report it at Bro.

Warner's," said Mr. H. "He did not," said Wood, "for he assures me, he did not."

Needham and Weethee (p. 104 of the Pamphlet,) deny that anything had been said of this case previous to this time. N. says:

> "Elder Himes compelled us to bring it out in his attempt to forestall all proper investigation of the whole matter. In doing this, he raked up that old buried transaction, and brought it before the Church, pretending to read a receipt that cleared him from all moral, as well as legal obligation. *Nothing had been said about it*, by those who he says are 'hunting up something!' to criminate him: and one of those very brethren spoke out on hearing the version of it from Elder H., and said it was the first he ever heard of it."

This falsehood, that it was the first Weethee had heard of it, Weethee permits N. to tell, and to publish it uncorrected in his pamphlet. (See pp. 84, 88, 109.)

On Thursday evening, June 13th, after more admissions to the Church, a vote was passed granting Elder H. permission to make statements in explanation of matters referred to in these charges. But on the very first charge that he alluded to, Hamblin was unwilling to receive the testimony of witnesses who were cognisant of the facts, and wanted an investigation. Mr. H. was so continually interrupted that Mr. Hopkinson moved, and the motion was seconded, that on Friday evening the case of Elder H. be taken up and acted on by the Church. This motion Weethee refused to put, though his attention was called to it, and the Church was adjourned. Thus the hope of bringing the Church to act on his case was again cut off.

The great object of Weethee at this time was to have the article on "Secret Working," which he said was an accusation of himself, first considered, that he might be pronounced innocent by the Church of any such working; and then he would not care what became of N.'s charges. This he claimed should be tried first,

because it was prior to Needham's charges,—as though his charges had not been told N. by himself, before that article appeared.

On Friday, the 14th, Weethee and Elder Himes had an interview alone. They talked over the various matters of difference, but could agree on nothing. On this occasion Mr. H. asked him how he could assert to Mr. Wood that he did not report the Buffum story at New York? He said he did not *report* it, he only *told* it!!—p. 157.

On Monday, June 17th, they had another interview in the presence of Deacon Hobart and Young, when Elder H. made to them the following statement of the case:

> "BRETHREN:—That there are difficulties existing which very properly demand our attention, is too well known. That they are of a *public* and most serious character is equally evident.
>
> "Whatever is done, therefore, must be done with a view to a development of the truth, showing their origin, and to an adjustment that shall be in accordance with the truth. It must be done in a proper manner, *and satisfactory to the brethren abroad.*
>
> "It is well known to you that the matter which has come before the Church, has met with obstacles to any decisive action, on account of its involving manifest or supposed difficulties between myself and Mr. Weethee. The *manifest* difficulty, is presented in the 6th charge by Mr. Needham. The other difficulties are not yet sufficiently known to admit of their statement. But all action against me, on the charges, has been so embarrassed that I can neither get the Church to pronounce me innocent, nor to take proper steps to show wherein I am guilty.
>
> "So far as this difficulty, referred to in the 6th charge, of 'improper general treatment of Bro. Weethee,' is concerned, he has *said nothing to me privately;* and he as an Elder, has received this accusation against me, though an Elder, without any known witnesses.—*1st Tim.* 5 : 19.
>
> "I cannot consent to a general *cancelling* of matters, without having all the particulars stated. If he has other

difficulties besides those referred to in that charge, I wish to have them stated in writing, if he is prepared to do so, by having taken the previous steps required by the gospel. To prevent confusion or waste of time, I wish to give special attention to the 6th charge. J. V. HIMES."

Weethee, not being prepared to make any explanation of matters, and only wishing a reconciliation in the dark, nothing was effected.

On Tuesday evening, June 18th, Bro. Hopkinson made the same motion that was made on the evening of Thursday, the 13th, that the case of Elder Himes be taken up and acted on by the Church. The whole evening was spent with the motion before them, and notwithstanding his urgent entreaties to be heard, the meeting adjourned to Thursday evening, without Weethee's putting the motion. On this evening, June 10th, Needham made a statement of the case to his Church in Worcester, which voted "that Bro. Needham be exonerated from all blame in the matter." This is the Church which afterwards censured other Churches for deciding before they had heard their side of the question.

Thursday evening, the 20th, came, and Bro. Hopkinson renewed his motion for a hearing of Elder Himes' case. Weethee refused even to state the motion, and much more to put it: but arose and said he was about to make a decision. After a long talk, giving his version of affairs since the New York Conference, he decided the motion out of order. His first reason, as given in the Pamphlet, for thus deciding is, that "it came from a wrong source: The course he (Elder Himes) had taken . . . . made it *out of order* for a friend of his, by his special request or otherwise, to introduce, and insist on such a motion,"—making it "out *of all order* for *him*, or for any of his 'tried friends' to bring up charges, twice killed and plucked up."—(Pam. pp. 35, 36.) This decision he claimed was in accordance with "Cushing's Manual," which he brought in to sustain him in his assumption of order—but which has no such rule.

By that rule a presiding officer might decide a man to have taken a wrong course, and then by virtue of that decision, might refuse to put any motion which would do him justice, on the ground that the one making it was a friend of the one to be crushed. Such is the state of the present case, and is an exercise of power not known in the usage of New England Churches. According to Jefferson, a presiding officer is bound to put to vote every motion regularly made and seconded by a member of the body in session. Weethee adds:

"My *second reason* for my decision was, that these seven were not the *first charges*. That the first charges were made publicly against me by Elder Himes, as found in the article in the 'Herald' of May 18th, entitled 'More Secret Workings.' That although that article had no name, yet it is clear that some *person* or persons, were severely charged, and that he had, among friends in New York, among members of my Church, made that article as definite as though he had stated, I charge Weethee and Needham with such acts. That these charges bear date from the issue of the 'Herald,' Thursday, May 16th, and were made publicly, and sent into my Church, through that paper, while the seven bear date Thursday, May 23d, and were the result of the course taken by Elder Himes in those charges."—*Pam.* p. 36.

There is logic. Weethee and Needham circulate stories against Elder Himes. Elder H. publishes that somebody is circulating stories against him. Needham prefers the charges he and W. have circulated. Then Elder H. wants a trial to have a decision of his guilt or innocence. But no! those are not the first charges—he can have no hearing on them until it is first decided whether his statement is true that somebody circulated them, which decision comes from the slanderer who fears his own conduct will be exposed; and who controls the action of the body by refusing to put any motion which is not pleasing to himself! And why? O, the motion is made by a friend of the party accused, and not of the chair; and because the chairman declares that a statement that stories are being circulated, is a charge which is prior to, and must take precedence of, the stories which had been before circulated, and had been formally presented, as charges!

It was now seen that nothing could be done towards getting the action of the Church while Weethee should sit there refusing to put any motion that did not favor himself and partizans, and that they were determined to defeat all action unless Weethee could be first cleared; it was therefore thought inexpedient to supplicate them longer.

After the chair had decided the motion to be out of order, Weethee called on the Church to sustain the decision of the chair. Young moved that the chair be sustained, Hamblin seconded it, when Mr. Wood arose and declared that as it had not been objected to it was a vote that the chair should be sustained.

Elder Himes then attempted to read two protests,—the first from himself, and the second from the members of the Church, but was forbidden by Weethee to do so.—The first was published in the "Herald" of June 29th. It recapitulates the charges up to that time, and closes with the following:

"As every attempt for the investigation of those charges has thus been defeated in your committee, and there seems to be a determination to prevent all proper action on the case by its presentation to you; I therefore object to all that has been done as informal, unauthorized, and unjust.

"It is without precedent in any current usage of enlightened society, that a committee appointed under instructions, should assume the authority, independent of the body which appointed them: *first*, to add to their number those who are known to be personally interested, in giving direction to their doings; and then, *second*, to take upon themselves authority to transcend their instructions by deciding charges they were only to receive;* and *finally*, to neglect the instructions under which they were to act, so as to defeat the whole purpose of their appointment.

"It is the just claim and legal right of any person charged, that those who act on his case be not prejudiced against him, and be not personally interested in the issue of their own action. And it is known to you all, that those have acted in my case who are so interested that they might not be disposed to search out the '*origin*' and '*nature*' of the reports against me, that justice might be done.

"It would be a violation of all the forms of impartial justice, that one personally interested in the issue of a case, should act as its presiding officer. That the chairman is *personally* interested in the issue of the case pending before him, will appear from the words of the *sixth* charge, presented to the committee by Elder Needham. I am charged in these words: 'With improper general treatment of Bro. Weethee.' And this will appear still further from the statement of the chairman, made before the committee, and repeatedly at other times, that I 'stand in the capacity of his accuser.'

"I cannot allow my case as it stands connected with those charges to be bound up with that of any other man, on whose fate my fate is to turn, when I have so much reason to believe that those who are the most active in doing this, have determined that if another may not escape '*censure*,' whether worthy or not, I shall not be pronounced innocent, or even have a hearing.

"These brethren have said repeatedly, that they could take care of themselves. No doubt they can, if they are in the right. But I wish all to understand, that if my fellow travellers bind me, drag me into an omnibus, and drive me over a route that is selected by them, it is not my choice, *but it is to accommodate those who feel so able to take care of themselves*. I wish to say, however, that notwithstanding these objections to what has been done, I have no objection, so far as the action of the committee is concerned, that the case should be considered *dead*.

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* It should be stated that Brethren Lang, Hobart, West, and Emerson, understood that the vote of the committee only referred to their own action, and was not supposed to cut off further action on the case by the Church, as the ex-officio chairman and some other members of the committee contended.

"But *I* am not dead. My rights are not dead. My friends are not dead. And they will not let this case die in this manner! They are not accustomed to such proceedings. They want to know the truth, and to bring things into daylight, where they stand themselves, and where all that love daylight can see them.

"In conclusion, I have this proposition to make. If this Church sanction the act on of the committee, and the case is to die in this manner, I must have the authority of this Church in proof of my innocence as to the charges in question, given in a form that I can use publicly.

"And if you will not do this, I must have a committee of brethren who are not even suspected of being interested personally and on their own account, in the issue of these charges, who will not embarrass the only course that can develope the truth, and be satisfactory to all who love righteousness, but will take up the charges, and find out, if they can, what is meant by them, and on what evidence they rest. And then if it is seen that they amount to anything, let it be known; if not, let it be known, by a report to the Church for their decision as to the course that shall then be taken.

"If neither of these things is done,—if the Church will not assert my innocence of these charges, nor appoint another committee, who will be unobjectionable, I shall call a council of my brethren from abroad, in whose integrity and ability all will have confidence. They shall give the matter a full investigation, and the world shall have their report. J. V. H.

"*Boston, June* 20*th*, 1850."

Being forbidden to read the above, he was also prevented from reading the following from twenty-five of the

members of the Church—only a portion of his friends having had an opportunity to sign it.

"Whereas, charges implicating the moral character of Bro. J. V. Himes—a brother beloved, and a member of the same Church with us—founded on 'rumor' and 'common fame,' have been preferred against him by Elder Geo. Needham, who affirmed in the late Conference in this city, that 'they came from the Church;' and whereas, the committee appointed to receive these charges, and report to the Church, became associated with the officers of the Church who voted that they were unworthy of their consideration, and no report has been made to the Church; and whereas, Mr. Himes wishing to bring them (i. e., the charges preferred against him) directly before the Church, to get an expression of their opinion, whether they sanctioned the assertion that they came from them, and if they considered them worthy, to give him a trial on the same; and whereas, after several evenings spent in Church meeting, the pastor refused to put a motion regularly made and seconded to give Mr. Himes a hearing on the charges preferred, deciding that it was out of order till other matters connected with himself, the pastor, were inquired into—thus preventing Mr. Himes from getting an expression of the opinion of the Church; therefore:

"We, the undersigned, members of the Chardon-street Church, in good and regular standing, hereby individually repudiate the assertion that this Church, as a Church, have circulated or countenanced these charges. We confess our full confidence in his entire innocence respecting them; and in his integrity and Christian character.—And we request that he may have a hearing on the same, that it may be ascertained on what they are founded, and their originators brought to light. (Signed)

"JOHN LANG," (and twenty-four others.)

The above papers Elder H. was forbidden by Weethee to read. W. says (Pam. p. 27): He (H.) "was about to enter upon a *speech*, holding a quantity of papers before him. . . . . I stopped his speech, but would even then have heard his paper read, as a matter of *favor* to him, if he had stated that he had a paper which he wished to read." Weethee knew that Elder H. wished to read the papers he held in his hands; and to prevent that was W.'s object. Being thus precluded from all hope, while a party interested in the case, and the author of the slanders should, contrary to all usage, preside in the meetings, and refuse to put motions giving him a hearing, &c., and it being then past nine in the evening, Elder Himes took his hat and quietly retired. The following, in Weethee's hand-writing, was then adopted by W.'s party, the others not voting:

"Whereas, It is the duty of every Church to defend the character of their pastor when assailed, that his instruction may be attended with the divine blessing and heard without unwonted prejudice; and, whereas, J. P. Weethee, who has been our pastor for the last year came a stranger to labor with us, yet with a character *unblemished;* and whereas, he is now suffering, as he considers, under severe charges or accusations made against him by a member with us, and by the same privately and in a very public manner through the columns of the 'Advent Herald,' of May 18th, thereby inflicting on the same, in his estimation, a very serious injury; and whereas, the aforesaid pastor has made known the case to the Church, requesting them to act in this matter as the defendants of his character; therefore,

"*Resolved*, That in the opinion of this Church the article in the 'Advent Herald' of May 18th, headed 'More Secret Working,' which appeared over the signature of J. V. Himes, does contain charges of a serious nature against some *person* or PERSONS, and that there is sufficient evidence that the author of said article did consider J. P. Weethee, the pastor of the Church aforesaid, as one of the principal persons therein intended.—Witnesses, Hamblin, Wood, and Mrs. Nourse."

Weethee remarked on this evening, that until one of these brethren told him he was referred to in that article, that he did not suspect that himself was meant. W. had repeatedly said that "he *held himself charged* by that article." The first time he saw it, on board of the boat, he said to Elder Osler, "That means me."—p. 117. And in the meeting on the evening of June 20th, or the previous one, Elder H. remarked that, as one of the general charges preferred against him by N. was, "improper general treatment of Bro. Weethee," if he saw fit to bring forward that article on secret working, as an item under that charge, he would meet the statements of the article to Elder Weethee's satisfaction; or he might make it the ground of a new charge, and he was ready to meet that. But that whatever was done must be done in due form and order, without mixing matters by insisting that one case should be tried while another was before the meeting.

CHAPTER XI.

Elder Himes submits Needham's charges to a council of his brethren—The second Boston Conference—Efforts of Elder C. B. Turner and Bro. C. Merchant to induce Weethee and Needham to submit to an impartial council—That effort ineffectual—The decision of the council.

Elder Himes' only hope of redress now consisted in finding an impartial council of brethren, who would give the case a fair investigation. The meeting of the Conference, which adjourned to the 25th of June, was then near. He concluded to call a council of brethren, in whom all have confidence, to meet in connection with the Conference.—They arrived, and met Monday evening, June 24th.—Weethee had called a meeting of the Church the same night, when Mr. Himes handed him the following notice:

"*Boston, June 24th, 1850.*

"BRO. WEETHEE:—I hereby notify you, that a council of Elders will meet at my residence, 25 Bow-street, Charlestown, this evening, to investigate the charges preferred against me by Elder Needham. The course that has been taken by parties concerned, lays me under the necessity of resorting to this last mode of obtaining such an investigation as may be satisfactory to the brethren generally.

"There will be liberty to introduce any testimony bearing on the case. Yours, J. V. HIMES."

Weethee pronounced this an insult, threw it back to Mr. Himes, and refused to read it to the meeting. Elder H. then read it. A motion being made and seconded that he be permitted to speak and explain why he left the previous meeting, he commenced, but Weethee continued to interrupt him, till Elder H. saw that it was useless to attempt any explanation.

On Tuesday, June 25th, the adjourned Conference convened, and after the reading of the article which afterwards appeared in the "Herald" of June 29th, adjourned over to Wednesday morning, "in order to attend the session of the council on the case of Bro. Himes." All that day was spent in investigating the charges Needham had presented, in council.

Elder C. B. Turner, having long been much attached to Weethee, solicited Bro. Charles Merchant, of New York, who had done much to sustain W., to visit him, and see if some terms of settlement could not be arranged. On the afternoon of this day, Weethee and Needham referred to Wood and Hamblin, agreeing to abide by any terms they judged best. Elder Turner and Bro. Merchant saw Elder Himes, who submitted to them the following proposition in writing:

"I hereby agree to submit all matters relating to the late difficulties between Elder Weethee and myself, to a mutual council of disinterested Elders and brethren, and to abide their decision. J. V. HIMES.

"*June 26th*, 1850."

This was presented to Weethee about eight o'clock on Wednesday morning. Weethee and Needham agreed to accept it on condition that the council should publish the result of their investigations. This proposition was presented to Elder H., accepted by him, and returned to them, with the assurance that he would accept their terms; but they delayed complying with their own condition until the council had reported, when they positively declined further negotiations.

As Weethee misrepresents this effort in the pamphlet, (pp. 47, 48,) the following letters are introduced:

TESTIMONY OF ELDER C. B. TURNER.

"BRO. HIMES: * * * * At my request, Bro. Merchant went with me to visit Bro. Weethee. My reasons were these: I loved the cause, and could not willingly see those, whose services I deemed so important to its interest, lost to the cause without the last possible effort to save them; nor to see the cause distracted by them. Another reason was, my deep regret for Bro. Weethee himself; for there was, perhaps, no person in whom I felt a deeper interest. I had spent much time with him at Cincinnati; had been with him at Philadelphia; and I think, at all his visits and labors at New York I have been here, and much of the time with him, by day and by night. During his labors here last winter, I labored with him from house to house, and much of the time lodged with him. My heart, and all the feelings within me, were interested; and in the 'voluntary mediation,' I went to him with the deepest feelings of affectionate regard.—I left him with feelings of the deepest anguish that ever wrung my heart. And even while I write, it is as Brutus says, 'Not that I love Cæsar less, but Rome (the cause) more.'

"The objections raised by Bro. Weethee to settlement by mutual council were these: 1st. Bro. Himes had published his own side of the case, while his had not been presented. 2d. The article in the 'Herald' entitled 'More Secret Workings,' (by-the-by, when that article left my room, in Brooklyn, for Boston, I had never heard the name of Bro. Weethee associated with any such movements). 3d. Conscientious scruples to such a council.

"After some conversation as to the propriety of his first objection, it was no longer urged. He was informed that his request for the withdrawal of the article referred to would not, under existing circumstances, be presented to Bro. Himes, but that it would come under the direction of the council, and be withdrawn if they ordered it done, as he would do whatever they might decide should be right. About this time conscientious objections were presented. *But after further conversation, the* OBJECTIONS *urged on account of the article on secret workings, and the objection* 'ON A POINT OF CONSCIENCE,' WERE LAID ASIDE; and Brethren Weethee and Needham PROPOSED *to* ACCEPT Bro. Himes' proposition, to submit the matter 'to a council of elders and brethren, and abide the issue,' on condition that that council should publish the result of the investigations. They were told that that would be at the discretion of the council, as they deemed duty to require. They insisted that they should be bound to publish the result, as extensively as the objectionable article had been published. This proposition was presented to Bro. Himes, acceded to by him, and returned to them with the assurance that he would accept the terms which they had proposed. But at this moment, when we supposed that all was decided upon, they refused, or at least neglected, to confirm the terms of settlement. During this delay (which lasted until Bro. Merchant had retired from the mediation), the report came to Bro. Weethee as to the action of the Conference below. The terms before presented to Bro. Himes, from *these brethren—to which he acceded—were now positively declined by them.*

"In hope, C. B. TURNER.

"*New York, Aug. 31st*, 1850."

TESTIMONY OF BRO. C. MERCHANT.

"*New York, Sept. 2d*, 1850.

"DEAR BRO. HIMES:—If Mr. Weethee's book is not more correct elsewhere, than in pp. 47 and 48,—where my name is mentioned,—its statements are not entitled to any confidence whatever. In the pages referred to the inference is forced upon the reader that Mr. Weethee was under the 'impression' all of Wednesday forenoon, that Conference was awaiting the result of our negotiations. *This is not so:* both Weethee and Needham *knew* that our efforts to procure an amicable arrangement was based *alone* on *our* desire for peace to the Church,—that it was an individual effort. We had no authority from Conference to so act, nor was that body responsible for what we did or did not do. This in substance both Bro. C. B. Turner and myself told them *at the time.*

"Another inference there drawn is, that our efforts at an arrangement were broken off because Bro. Turner and myself said, you would not withdraw the article called 'Secret Workings.' *This also is incorrect.* Weethee and Needham agreed to accept your proposition as a basis of settlement, provided you would publish the decision of the council that should have charge of the subject, in the 'Herald.' This you readily assented to; but when this assent was announced to W. and N., they refused to abide by their former agreement, unless the council was broken up. Of course we had no control over the council, and being fully convinced, on my part, from the conversation of Weethee, that *they desired no amicable arrangement of the matter*, I left them.

"Another inference is, that Weethee, by the duplicity of Conference, or Bro. T. and myself, or of all three, was designedly or unnecessarily kept out of Conference all of Wednesday forenoon, during which time Conference was pressing the investigation of the charges against you to a hasty decision in your favor. This appears to me to be *wickedly and* DESIGNEDLY *false.* Mr. Weethee KNOWS that I presented your proposition to him about 8 o'clock that morning, couched in terms so just and equitable, and in language so unambiguous, that *no man honestly desiring peace* could hesitate five minutes to accept it. If they chose to higgle away the time in order to gain some advantage over you, let them say so, and not charge it to the negotiations. I was NOT IN THE VESTRY ONE HOUR DURING THE FORENOON.

"I might say more, but suppose this will suffice to justify my opening paragraph. All whom I have conversed with, (and there are several,) whose names are mentioned in the book, complain of the same thing, viz., that in narrating what relates to them, the truth is pushed out by untruthful inferences. In fact, the book appears to be compiled of sneers and false inferences.

"Yours sincerely, CHARLES MERCHANT,
"174 Delancy-street."

The Conference having delayed a sufficient time to permit an arrangement, had become convinced that W. and N. did not wish any, when was submitted the following

REPORT OF THE COUNCIL.

"We have taken up each charge separately, heard the different forms of reports which have gone abroad so much to the injury of Bro. Himes, and heard a statement of facts and testimony in support of the facts in each case.

"*Charge* 1. The rumors which have gone abroad on the circumstances out of which this charge has grown, are as follows: 1st. That Bro. Himes had to swear that the property of the 'Herald' and office was not his property in fee-simple, in order to become a witness against the person who was charged with breaking into the office. 2d. That the records of the court contain the fact that he swore as above. 3d. That the reports of the trial in the daily papers contain the same fact.

"These are the rumors, and each one involves a charge of a false oath, or of uttering an untruth, since it is also declared that he has repeatedly stated that the property was his own.

"*The facts*—1st. As the person charged with breaking into the office was prosecuted by the State, Bro. Himes was not called on to swear whether he was or was not the owner of the property. 2d. There are no court records which contain evidence presented on the case.—

The only minutes made of the testimony, was made by the lawyers employed for their own use for the time.—3d. No daily or other paper has ever been produced, nor does it appear that any one can be found, which contains any evidence given in the case.

"As to what Bro. Himes said in court as to his property, it was not said as testimony at all. The lawyer for the prisoner had endeavored to fix upon the mind of the jury that Bro. Himes was a dishonest man, by referring to reports in circulation against him, intimating that if Bro. Himes did not break open his own office, he was desirous to obtain some property in the hands of the prisoner. Under this most indecorous and unjust assault upon his integrity, Bro. Himes, turning to the jury, remarked, not as testimony, that he was not such a man as the lawyer intimated, but that whatever he had was sacredly used by him in the cause to which he was devoted, as the funds in the hands of the agents of benevolent societies were used for the purposes to which they were appropriated.*

"*Charge* 2. The rumors which have gone abroad on this charge are, 1st. That Bro. Himes employed a Catholic in preference to an Adventist. 2d. That he had turned off an Adventist and taken a Catholic in his stead. Bro. Marshall is the Adventist referred to.

"*Facts.*—The Catholic employed in the office has filled the place he now occupies nearly five years, and is a person of rare accomplishments for the station he fills, and has given the most entire satisfaction. It would be treating him ungenerously, and be an injury to Bro. Himes, to dismiss him. Bro. Marshall had been in the country less than a year, and has repeatedly stated that he never expected nor desired that Michael Flood, the Catholic, should be removed to make way for him. It is apparent to the council, that the rumors that have gone abroad in reference to this case, like similar rumors in reference to other persons in the office, have been used for the purpose of prejudicing Adventists against Bro. H. This is regarded by the council as characterized by bigotry, injustice, and a censurable disposition to become 'busy bodies in other men's matters.'

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* This falsehood, if not wickedly originated, grew out of the incapability of its author to distinguish between the *use* to which property was devoted, and the *tenure* by which it was *held*,

"*Charge* 3. The rumors circulated on the matters connected with this charge do not appear to be circulated extensively, but so far as they have gone, they have produced an injurious effect. The rumor was, that Bro. Himes stated that he subscribed $200 dollars towards sustaining Chardon-street Church this year, but this was contradicted by the statement of another, who was undoubtedly connected with Chardon-street Church, that Bro. Himes did not pay $200, but only reduced the rent of the Chapel that amount, and that even this apparent subscription was a speculation. In this way a misrepresentation by Bro. Himes was made out.

"*Facts.*—The amount of the ground rent, the interest of the money invested in the building, the taxes, insurance, and repairs, amount to nearly $800. So that if the full rent of $600 were paid by the Society, it brings the rent of the 'Herald' office, which is in the same building, to more than would cost Bro. Himes for similar accommodations elsewhere in the city.

"*Charge* 4. The council regard this charge as a pitiful attempt to impeach 'the integrity' of a consistent and honest man.

"*Charge* 5. The rumor of this charge is, that Bro. Himes has furnished the funds to a liquor dealer in the city to carry on business, and shared the profits.

"*Facts.*—The council are satisfied that Bro. Himes never endorsed a note 'at the bank' for any man, and that a note of his has never been used by a liquor dealer to carry on his traffic to his knowledge or by his consent, and that he has had no connection with any man in that business with a view to the profits. But that the course taken by Bro. Himes towards the one referred to in the charge, on hearing that he was connected with the liquor traffic, was highly commendable, inasmuch as he induced him to remove his liquor casks and other fixtures from the premises.

"*Charge* 6. The rumors circulated on matters supposed to be connected with this charge, are, 1st. That Bro. Himes was culpable for the non-payment of Bro. Weethee as pastor of Chardon-street Church, for a number of weeks. 2d. That Bro. Himes has not made him due compensation for what he has written in the 'Herald.' 3d. The amount received for his book entitled 'Armageddon,' was not sufficient.

"*Facts.*—It does not appear to the council that Bro. Himes was to blame for the non-payment of Bro. Weethee's salary.* Bro. Himes has already compensated him for his writings in a manner supposed to be satisfactory at the time.

"*Charge* 7. This charge is so utterly destitute of any foundation in truth, that rumor itself has hardly dared to make use of it.

"On the above charges the council have decided by pronouncing the following:

"VERDICT

"Voted, on the reading of—

"Charge 1. That this council decide that in their judgment this charge is wholly unfounded.

"Charge 2. That it is also unfounded.

"Charge 3. That it cannot be sustained.

"Charge 4. That we deem this charge wholly unsubstantiated, and that facts demonstrate that Bro. Himes pursued, on the contrary, a most judicious and scriptural course.

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* The Church alone were responsible for the salary of Mr. Weethee. It seems that during the first nine weeks of his services, he received no money from the Church, when Mr. Himes returned to Boston, and, learning that fact, stirred them up to it, and he was afterwards paid. During the same time he could have had any sum he wished by calling on the treasurer of his Church.

"Charge 5. That it is unfounded, and facts show that instead of this course being pursued by Bro. Himes, the reverse was true.

"Charge 6. That it is unsustained.

"Charge 7. That facts to sustain such a charge did not exist. Finally,

"Voted, that all these charges are in our judgment both false and malicious, and of the same stamp as all other slanderous charges during his Advent career.

"The council would call attention to the *fact*, which must be apparent to all, that there is not a circumstance out of which these charges have grown, on which satisfaction might not have been easily obtained, if a Scriptural and honorable course had been pursued by those who claim to have been aggrieved. Out of the omission to take this first step, all the after afflicting evil connected with this matter has grown.

"They would also call attention to the fact, that the things out of which these rumors and charges have grown, have been construed in the worst shape that was possible; and the refusal to attend to their investigation, when first brought up for that purpose, that the brother who was suffering from them might clear himself from such unjust imputations, was a grievous injury both to himself and to the cause at large.

"The council also feel satisfied from all the circumstances which have come to their notice during the present trial, that the faithfulness, integrity, and Christian character of Bro. Himes remain untarnished.

"In conclusion we wish to say, that the course pursued in this midnight crusade is, in our judgment, highly blameworthy; and we do, on this account, most decidedly withstand the agents of it, both for their own good as men, and for the honor and success of the cause. Harmonious action between us and them is an impracticable thing,—a moral impossibility,—so long as they shall refuse to acknowledge their faults and correct their disorderly conduct.

"And while we take the stand to which they, by their

course of action have compelled us, against them, we feel determined not to retaliate, but, on the contrary, as far as opportunity may offer, to 'overcome evil with good.'—And while we would equally avoid a sickly charity on the one hand, and a coarse unchristian severity on the other, we dare not do less than expose and condemn such unworthy conduct, as subversive of our associated interests, and tending powerfully to corrupt individual piety, and thus unfit us to stand before the face of Him whose nature is purity and peace.

"We hope that even the real faults of others will not be by us unduly magnified, but that, while we pursue our way and work, we shall all set a double watch over our own hearts, and bear a double 'bit' upon our tongues; 'for he that sins not in word, the same is a perfect man.' May grace 'tame' what man cannot.

"All of which is respectfully submitted.

H. Plummer,
O. R. Fassett,
P. Hawkes,
I. H. Shipman,
E. Parker,
H. H. Gross,
D. Greene,
Robbins Miller,
Butler Morley,
Members of Council."

The above report being submitted to the Conference, they passed the following:

"Whereas, the course taken in reference to Bro. Himes, as brought to light by the investigations of the council on his case, is a just cause of grief to all the true friends of the Advent cause; therefore,

"*Resolved*, That as this Conference can conceive of no lawful object that Christian men could have in view, in referring to reports and presenting charges against Bro. Himes, which they would not hold themselves responsible to prosecute to an investigation, we cannot but regard such conduct as marked by great inconsistency, and as wholly unscriptural.

"*Resolved*, That we deeply sympathize with our brother in his suffering from this trial, and believe that he is proved by this development to be more worthy of the confidence of the Adventists generally, than ever.

"*Resolved*, That this Conference approve of the report of the council on the case of Bro. Himes, and recommend its publication by authority of the council."

And also:

"Whereas, We have usually expressed as a Conference, our sense of the character of the 'Advent Herald,' and also of the manner in which the office has been conducted by Bro. J. V. Himes, in the publication of Advent books and tracts; and whereas, the general management of the 'Herald' and office, and the moral and Christian character of Bro. Himes have been frequently assailed in a manner calculated to injure his influence, and curtail the circulation and usefulness of the 'Herald,' therefore,

"1st. *Resolved*, That we most heartily approve of the management of the affairs of the office, and general course of the 'Herald.'

"2d. *Resolved*, That as our confidence in the moral and Christian integrity of our beloved brother, J. V. Himes, is still unimpaired, we cheerfully extend to him our support and Christian love and sympathy in the great work to which God in his providence has called him.

"3d. *Resolved*, That our position as Adventists, and the wide door that is open before us, call loudly upon us to spread the truth; and that this cannot more effectually be done than by a special effort on our part to enlarge the circulation of the 'Advent Herald,' and publications of the office."

The Conference then adjourned without day.

CHAPTER XII.

Weethee draws off a party from the Chardon-street Church—The Church elect Elder Himes for their pastor—They act on Needham's charges and repudiate them—Weethee sends a document for publication—Tries to recall it—Weethee's party institute new charges against Elder H.—Call themselves the "Supreme Court of God on the earth," and hold a mock trial—They publish a libelous pamphlet—Elder Mansfield writes Needham—Needham threatens the law if his letters are published—Again refuses to submit to a council.

The next move of Weethee and his party was to effect a separation of themselves from Elder Himes' friends, and yet to retain their name as the Chardon-street Church, so that they might in the name of that Church strike him the more deadly blow. Accordingly on Sunday, June 30th, in the morning, Messrs. Wood and Hamblin went to Deacon West, the President of the Society, and requested him to call a meeting of the same, at the close of the afternoon service. He asked the object of that meeting, but could not learn it, and for that reason declined calling one. M. Wood went to him again during the morning service, and asked if he was not going to call a meeting. Deacon W. told him he was not, and that if he wanted one he could call it himself. During the day it was noticed that the usual appointments for the ensuing week were omitted from the desk. Getting no authority from the President of the Society, Weethee called a meeting, declaring it to be by the President's order. At the close of the afternoon service, Deacon West stepped forward and corrected the appointment as made by the desk, informed them that it was not called by his order, and inquired the object of the meeting from those who had called it. Weethee then told them, as he says, "I expect I have preached my last sermon in that pulpit."—("Herald," vol. 5, p. 206.) He gave them to understand that he had "done" with that place, and that he should take himself off, with such as chose to accompany him.

When it came out that the meeting was to enable him to draw off a party, Deacon West says: "I told Elder W. that if he chose to take a course to divide and draw off a portion from this *once* peaceful Church and Society, he must take the responsibility, and referred to the fact in 2 Kings 3:26, that the *real* mother did not wish the child *divided*. Some one replied that it was not a 'peaceful' Church. I replied that I said '*once* peaceful,' and that it was so two months ago. . . . . In my remarks I endeavored to avoid all harsh language; but as an officer of the Church and Society, to admonish them faithfully." The motion was finally made that they leave the Chapel at the end of the quarter—that being its last day. One of them expressed the wish that its doors might never be opened again. It was then voted (they say "22 to 3,") —very few of the Society being present, that they leave. The sexton afterwards inquired of Weethee if there was to be a meeting in the vestry on the next Tuesday evening; he replied, he supposed there would—that it was so understood. The sexton then suggested, that the vote they had passed closed the doors against them.

Weethee and a party having thus withdrawn, the officers of the Church took measures to supply the pulpit.—On Monday evening they met at the house of Bro. Himes, and presented him with the following request:

"*Boston, July 1st*, 1850.

"Bro. Himes:—As our late pastor with a part of our Church and Society, have abruptly left us, without giving notice, till the hour they decided to leave; we, as the officers of the Chardon-street Church and Society, being left destitute, request you to supply our pulpit next Sabbath, and after as the Church and Society may desire.

"John Lang, John Emerson, *Elders*.
"W. West, James Kelsey,
"Peter Hobart, *Deacons*.
W. West, *Pres't. Soc.*
"Wm. L. Hopkinson, *Sec'y*."

To this letter, Elder Himes, though in feeble health, made the following reply:

"*Charlestown, July 1st*, 1850.

"Dear Brethren:—I deeply sympathize with you in your present trials; and will serve you Sabbath next, if my health will permit. Yours, J. V. Himes.

"To John Lang, and others,
"*Officers of Chardon-street Church and Society.*"

On Tuesday evening, July 2, Weethee and his party came back to the Chapel, although they had withdrawn at the end of the quarter, which closed two days previous. Because they had thus left and expressed a hope that the doors might never again be opened, the sexton, on his own responsibility, did not open the house as usual—having, as he says, "received no such order from Elder Himes or any one else"—as W. has asserted. They stopped awhile on the sidewalk, and then adjourned to the house of Mrs. Ball, where W. had formerly boarded. There they added more members to what they called the Church—still calling it the Chardon-street Church—one of whom was Thomas Allecott, whom they afterwards appointed as one of the committee to search out charges against Elder H.—being added to *their* Church for that purpose. (See p. 184.) They then

"*Resolved*, That Elder J. V. Himes be required to withdraw the charges in the 'Herald' of May 18th, headed 'More Secret Workings,' as far as they have any bearing on the conduct of Elder J. P. Weethee."

They ("thirty-three Church members," as Weethee says) also voted to leave the Chapel—after they had left it two days before. From this thirty-three, deduct Allecott, Young and his wife, S. A. Porter, S. Hamblin, and some others, who had been hurried in during the trouble, to get a majority, and they had but twenty-eight, and mostly females, who were members at the time the committee was appointed—out of a Church then numbering sixty-eight members—yet they call themselves the Charon-street Church.

It was now necessary for *the* Chardon-street Church and Society which remained, to take some action in the premises ; which was done as follows :

"PREAMBLE AND RESOLUTIONS
"*Passed by the Chardon-street Society, July 7th,* 1850.

"Whereas, on Sunday afternoon, June 30th, an informal meeting of the Society was held, with the professed object of attending to the interests of the Society ; and whereas a large portion of the members present being disaffected, and intent on dividing the Society, and with the pastor of the Church removing elsewhere, to establish a new meeting ; and whereas, but few members of the Society were present, except the disaffected portion ; and whereas, under these circumstances they *voted* to leave the regular place of worship, in the Chardon-street Chapel, without due notice to the Society *in general;* therefore,

"1. *Resolved*, That the above meeting and vote be wholly repudiated by this Society.

"2. *Resolved*, That this Society regard the course of those who took part in this proceeding to divide and distract the Society, as disorderly.

"3. *Resolved*. That this Society will remain in their present place of worship, and, by God's blessing, do what they can to sustain it in its integrity.

"WARREN WEST, *President.*
"WM. L. HOPKINSON, *Secretary.*"

At the regular Church meeting of the Chardon-street Church, held on Thursday evening, July 9th, 1850, the following preamble and resolutions were unanimously passed, and ordered by vote to be published in the "Advent Herald," signed by the officers of the Church :

"Whereas, it was announced by Elder J. P. Weethee, on Lord's day, June 30th, without any previous notice to the Society and Church of which he was then considered the pastor, that he had preached his last sermon in Chardon-street Chapel ; and whereas, twenty-two persons—members of the Church and others—voted to leave this Chapel in accordance with the course of Elder W. ; and

whereas public notice by handbills posted on the Chapel doors and in other parts of the city, has been given stating, that 'the Church and Society of Second Advent believers, formerly worshipping at Chardon-street Chapel, and known as the "Chardon street Church," have removed to Washington Hall, where the services will be conducted by Prof. J. P. Weethee, their pastor,' it must be understood that those who have *not* 'removed' from this Chapel are considered as excommunicated from Chardon-street Church ; therefore,

"1. *Resolved*, That although we regret that any honest minded persons should allow themselves to be blinded by those who endeavor to conceal their conduct, on account of which they must be condemned when brought to the light, and who divert attention from their faults, by pleading for sympathy under the smart caused by the detection of their wrong purposes, and the defeat of their schemes of unrighteousness, and so beguile the honest to throw the shield of their protection over them, still it makes no material difference whether those who are honestly or intentionally on the side of wrong, and 'their pastor,' regard us as the true Chardon-street Church, or not. And if those 'formerly worshipping at Chardon street Chapel, and known as the "Chardon-street, Chuch,"' who are in sympathy with, endorse, and circulate 'rumors' founded on 'common fame,' against a beloved and faithful brother 'have removed,' the Chardon-street Church that has stood on the side of gospel order, truth, and justice, till they saw that they must plead in vain, this Church is still here, 'worshipping' as 'formerly,' in the cradle of the Advent cause ; cast down, but not destroyed ; persecuted, but not forsaken ; faint, yet pursuing.

"2. *Resolved*, That this Church fully endorse the letters sent to the late Conference in Boston, from the Churches in New York, Brooklyn, Albany, and Buffalo ; and others not addressed to the Conference, expressing their unabated confidence in the integrity of Bro. J. V. Himes, and their approbation of the manner in which he has conducted the 'Herald' office from the beginning.—And we hereby tender to these Churches and friends our heartfelt gratitude for the timely sympathy they have manifested towards our brother, under the severe trials he has of late been called to pass through from the cruel treatment of professed brethren.

"3. *Resolved*, That this Church fully approve of the late council on the case of Bro. Himes: knowing as we do that the 'rumors' and reports against 'his moral character,' whether put into the form of 'charges' or not, have no foundation in truth; that none of the Church have come forward to say they believed them; that those who reported these things arose in the Conference and signified that they did not know of any complaints existing against him; that the one who felt it his 'duty' to inform the Church of the rumors which had come to his ears, although he said they came from Chardon-street Church, omitted to say so, for some strange reason, in the written 'charges;' that no one has been found who would hold himself responsible to sustain the charges, and that the only investigation or action on them has been at the earnest request of Bro. Himes himself, and against the most determined opposition.
JOHN LANG,
JOHN EMERSON, } *Elders.*

WARREN WEST,
PETER HOBART,
JAMES KELSEY, } *Deacons.*"

Weethee having separated himself from all save those who would do his bidding—they numbering only himself, six disaffected men, one boy, the new members they had added for that purpose, and a company of sisters—they now fancied that they could arraign Elder Himes, and condemn him at their pleasure. Accordingly on this evening, (July 9th,) they proceeded to declare Elder H. a member of their body, and appointed a committee, consisting of M. Wood, J. G. Hamblin, J. W. Young,* S. A. Porter,* S. Mills, L. J. Seavy, and Thomas Allecott,* a committee to search out and investigate the nature of those complaints in circulation, which, if true, are injurious to his moral and Christian standing." Those indicated by stars are some of the new members who were hurried into the Church (pp. 144, 157, 181) for the purpose of acting in the work.

Previous to this, Weethee had taken a *characteristic* course to get the sympathy of Dr. Peirce. As he gave a letter from Buffum, dated July 1, who refers to a communication he had received from Dr. P. a "few days" previous, Weethee must have seen Dr. P. about that time. On the 2d of Jan. Dr. P. said at the "Herald" office, that after Mr. Himes produced the certificates (pp. 86, 87) before the Church clearing himself from all moral and legal obligation respecting the Buffum case, Weethee came to him *bathed in tears*, and solemnly assured him that because he had mentioned in New York what Dr. P. had told him of Buffum, Mr. Himes had threatened to prosecute him. Dr. P. told him that if Mr. H. had done so, as himself had told him the story, that he would stand between him (W.) and all harm in the case. This declaration of Weethee caused Dr. P. to regard him as a persecuted man, and to communicate with Buffum, drawing forth Buffum's letter. Afterwards Dr. P. and Weethee had Buffum go before a magistrate and take his oath as to the truth of his statement. And yet Weethee afterwards denied that he had reported this story in New York (p. 157,) and N. says in the Pamphlet (p. 104), that none of them had heard of it till Mr. H. mentioned it before the Church!! (p. 158.)

On Monday, July 15th, Wood and others brought a document, in the hand writing of Weethee, for publication, and which appeared in the "Herald" of July 27. When they learned that it would be published in the "Herald" of the next week, they were then very anxious to prevent it, showing that they brought it expecting that it would be declined, hoping to make capital out of the refusal. After previous correspondence, Mr. Wood wrote as follows:

" *Boston, July*, 17*th*, 1850.

" BRO. HIMES :—Your note is received concerning the article for publication, and I, as foreman of the committee, left it in your hands for an answer whether you would or not insert it in the 'Herald' this week; if not, I would give an answer if we wished it published next week by you. I have sent twice for the manuscript, and you were told that we did not wish you to publish it—and you refused to give it up. I now demand the manuscript, and forbid your printing or publishing it in any way on your peril. Send me, by Bro. Seavey, the bearer of this note, the manuscript, without fail. And I also forbid your copying it. Yours, MICAJAH WOOD,

" *For the Committee*."

To this Elder H. replied as follows :—

" *Boston, July* 18*th*, 1850.

" BRO. WOOD :—Being obliged to leave town last evening, I could not give you an answer till this morning. In reply to your note containing a peremptory demand for a certain document placed in my hands for publication in the '*Advent Herald*,' by persons authorized by the writer of it to do so, I would say: I have already signified my willingness to publish it. It is, therefore, *my* property ;—the writer of it having no other claim on it than that it shall be printed according to the copy, which will be done. But, to show my sincere desire to act fairly and justly, I again repeat the proposition I have before made, to refer the whole affair to an impartial council, who shall hear the facts and testimony on both sides; to abide by their decision; to publish their report in an *extra* '*Herald*,' or otherwise, and bear half the expense.

" I think all must see that a partizan contention, in which the statements made can never be regarded as worthy of confidence by impartial minds, would be at least a useless waste of time, labor, and money. This I have endeavored to avoid. Those who prefer such contentions, will soon be understood. If they speak the truth, we shall be satisfied; if not, the means of exposing them are abundant.

" If you wish to suppress the document from having become satisfied of the inaccuracy of the statements therein, and will give a certificate to that effect, I will suppress it accordingly. But if the reason you give, that you wish it published sooner than in our next paper, is the true reason, I will give you a copy of it for that purpose this afternoon. Yours, J. V. HIMES."

On Saturday, the 20th, it appeared in the "Daily Mail"—showing that they had another copy, and did not need the first manuscript for that purpose. Could they have said in the "Mail," it had been refused in the "Herald," they might have made some capital. They seem to have gone to the "Mail" with it, thinking that if they only raised a standard against Elder H. in the secular press, that the opposition to him, on account of the Advent doctrine, was so strong in this city, that a large party would at once rally around them. Yet that article, although published in three editions of that paper, fell dead, and attracted no notice.

On Thursday, July 25th, the article appeared in the "Herald," accompanied with a full and triumphant refutation.

On Wednesday evening, July 31st, Weethee's committee of seven forwarded the following as addressed :

" TO ELDER J. V. HIMES.

" The undersigned, being a committee appointed by the Church of which you are a member, have been directed by the Church aforesaid to search out and investigate the nature of those complaints in circulation, which, if true, are injurious to your moral and Christian standing.

" Acting under our instructions, we have considered such complaints, and have reduced them to seven general heads, a list of which charges we now transmit to you, and hereby cite you to appear before the Church aforesaid, at the house of M. Wood, in Gardiner-street, on Thursday evening, the 1st of August, 1850, to answer the complaints herein specified. Respectfully,

M. Wood, Chairman; J. G. Hamblin, J. W. Young, S. A. Porter, S. Mills, L. J. Seavy, Th. Allecott.

"The Grounds of Complaint.—1. That Elder J. V. Himes has evinced in his management of the Second Advent Publications and the property and funds derived from the same, a want of economy, openness, and candor, and unbending integrity, so essential to a Christian, and more especially to one who has called himself a 'General Agent' of the Second Advent Body.

"2. That he has treated various brethren in the ministry, in matters of public notoriety, (not between two private persons, as such,) in a manner unbecoming a Christian.

"3. That Elder J. V. Himes has treated certain officers of Chardon-street Church and Society, (heretofore known by that name,) and private members, and others of like faith, in an improper manner, and highly derogatory to his Christian standing.

"4. That in his course, as pursued, in relation to Church organization in general, and especially as exhibited in the Second Advent cause in Boston, from its commencement, he has evinced a want of consistent, unbending, Christian principle, and strict moral integrity.

"5. That in secular dealings, J. V. Himes has been wanting in that scrupulous integrity, and deep moral principle, so necessary to every Christian, and especially to a minister, and still more to one looking for the return of Jesus.

"6. That J. V. Himes has been wanting in that scrupulous regard for truth, which should distinguish every Christian.

"7. That he has treated the Church of which he is a private member, in the manner unbecoming a man in the possession of that humility required in the Gospel."

To this Elder Himes returned the following reply:

"To M. Wood and others:—In reply to a citation

from you, to answer charges before you, as specified in your letter received this morning, I remark that if you or any one have any matters of complaint against me, I will at any time most cheerfully give you a hearing before an impartial council of my peers, or the Church of which I am a member; but you are not recognized as a committee appointed by any church of which I am a member; nor as 'impartial' men, competent to sit in judgment on charges originating with yourselves. If you wish to settle any difficulty on principles of Christian equity, no obstacle will be placed before you, but every facility offered —notwithstanding the strange and unaccountable course you have chosen to pursue. But if you decide to continue in this crusade against me, the field is open before you; and you can take the course you may deem will best subserve your ends. J. V. Himes.

"*Boston, July* 31, 1850."

On Thursday evening, Aug. 1st, Weethee says (Pam. p. 53) they met, when learning that their authority was not recognized by Elder Himes, they adjourned to the following evening, when they met at Cochituate Hall, "for final action in the case,"—blasphemously calling themselves "*the supreme court of God on earth!*" and proceeding to hold

A MOCK TRIAL.

We cannot well judge of the dignity of the tribunal which here assumed to pass sentence of excommunication without looking more particularly into its character.

Do any imagine an assembly of grave, praying men, bowing in agony of soul before the Mercy-seat, pleading that God would reclaim an erring brother? Do they fancy they see them listening with pain at each successive development of crime?—hoping that in some way they may vindicate his injured name, and "remove the clouds which lower over his pathway"?—and if they find him erring, more anxious to convert than to convict? Let none picture such a scene. On the contrary, behold a company of disaffected men, determined to crush a brother. Behold the one who is to act as judge, going from place to place, collecting accusations of assumed wrong doing. He goes to work secretly to prejudice the minds of his brethren. They, believing his statements, are partially affected. He pledges them to secrecy—not to let his brother know of his purpose till the time should come when he might crush him. His plot is detected. The brethren are put on their guard. He miserably fails. His Church hearing that they are implicated as the authors of the charges against one of their brethren, desire to give an indignant denial that they in any way participate in them. Their pastor returns. He knows that if they declare their disconnection, he will be placed in a bad predicament. He, and the one or two who have been privy to his purposes, go to work to defeat any investigation. They offer to the injured brother to give him "clean papers" if he will "clear Weethee." "Clean papers" are not what are wanted: justice is sought for. The brother must know the author or authors of those reports. He is told, "If you press that, you shall have enough of it. They will find those who will swear to anything." Still the cry is, "Justice! justice! give me justice!" The first set of charges brought are not to the minds of their authors, or the time has not arrived for their examination. By unheard-of assumptions of rules of order, and dictatorial decisions, their trial is evaded. The pastor pleads innocence and great persecution. Floods of tears run down his cheeks, which excite the sympathetic portion of his flock, whom he assiduously visits; and, under various pleas, he succeeds in securing six disaffected men and one boy from among the male members of the Church, and a larger number of females—with five men and several females, who were hurried by him into the Church while the difficulties were pending, or after they removed—being voted in, each within five minutes after being first proposed—as his defenders. These withdraw from the Chardon-street Chapel, and open a meeting in another place. They declare themselves to be the Chardon-street Church; and the Church and Society that *remain*, elopers! Having separated themselves from all of Elder Himes' friends, under the borrowed name of the Church they had departed from, they qualify themselves to sit as *impartial* judges: how? Do they agree that they will judge according to the law and the testimony, and render exact justice between man and man, according to the best of their judgment? O, no! They do it by adopting the following resolution:

"*Resolved*, That Elder J. V. Himes be required by this Church to withdraw the charges and accusations contained in the article in the 'Herald' of May 18th, headed, 'More Secret Working,' as far as they have any bearing on the conduct of J. P. Weethee." (See p. 181.)

Might it not well be said:

"O judgment! thou art fled to brutish beasts,
And men have lost their reason!"

Having shown their impartiality by condemning in advance,—in the above resolution, of which requirement they gave their intended victim no knowledge, until they had pronounced him convicted, and published to the world their decision,—this pastor, six adult members, one minor, and five new members, then constituted seven of their number "a committee to search out and investigate the nature of those complaints in circulation, [which the pastor had collected, circulated, and had now prepared all to their hands,] which, if true, are injurious to his moral and Christian character."—(*Pam.* p. 51.) Needham, the one the most identified with Weethee in the attempt to ruin Elder Himes, is appointed church advocate! *i. e.*, to advocate the cause of this fragment of a church before itself, and induce it to convict Elder H. of charges made by itself! Was not such a tribunal fitted for such a work? and the work done, the fit product of such a tribunal?

Friday evening, Aug. 2d, was the important moment, which, in the expectation of the parties concerned, was to consign Elder J. V. Himes to the shades of oblivion. They met, as per adjournment, in Cochituate Hall, styling themselves "the supreme church of God on earth;" also, "the highest earthly tribunal." We have read the trial of Charles I. before the High Court of Justice—with seventy judges. We have been familiar with that of Warren Hastings before the Peerage of the British realm. But not yet have we had a graphic description of the one under consideration. The pens of both poet and historian, and the pencil of the painter, have been called into requisition to perpetuate those former displays. Of this, the simple result is all that is yet revealed. Those former august tribunals were in the great Hall of William Rufus, which had resounded at the inauguration of thirty kings. There was not wanting the pomp of civil or military display. The peers robed in gold and ermine; the judges of the law, in their vestments of state, and the ambassadors of great kings, and eloquent advocates, were there present. The wit, and wisdom, and learning of the realm were there arranged; every movement, word, and look, are matters of great interest to those who have come after them. The gravity and dignity of the judges, the noble bearing of the accused, the vastness of the audience, the rank of the parties present, all gave importance to the occasion. The stillness that reigned in the intervals of the trials, the attention of all to every changing occurrence, the bright glances from many glistening eyes, the silent curl of many a ruby lip, the bending low of many a listening ear, to catch each uttered sound, the expressive countenances, watching the progress of the trial, as the varying fortune of the accused, or eloquence of the advocates, caused the auditory to alternate between hope and fear; these have all been depicted in rainbow tints, or in beautiful and eloquent description. Shall not this be alike immortalized? Shall the veil be drawn over the points of interest, and the little minute incidents which fill up the interstices, and give beauty to the picture, shall they be forever unknown? Alas! they are buried in the brick and mortar of the walls that inclosed them, or in the breasts of the handful of interested spectators in the scene, who were so engrossed in the magnitude of the occasion, that little attention could be given to the little incidents.

We shall then have to depend on our imagination. The "president judge" enrobes himself in his ermine, to preside in the trial of slanderous charges which he had reported. The jurors take their seats to hear the testimony, which they have already themselves testified to; and the advocate appears, to present evidence and make a plea which had, probably, already been committed to writing. Are they so insensible to the mockery they are attempting, that they can master their own gravity? Could they realize the picture they present to the eyes of others, they would veil, to the extent of their ability, each his agency in the business. It would seem, that each should hardly look the other in the face, and avoid the risibility of his features. Each should in his neighbor's see the blushes of his own.

They then and there, according to the Pamphlet, in one short, hot evening, in dog-days, went through the process of hearing the evidence and pleading, which fill sixty-one pages of the Pamphlet—a mass of matter which could not have been canvassed in that short space of time, even if their sitting had continued till past midnight, if it was disposed of in any way except by being voted on in a mass, either with, or more probably without, reading—the entire document having been previously prepared for publication by Weethee and Needham; their so-called Church having only to go through the farce of assenting to it. They resolved that the seven charges were proved, and then formally withdrew their fellowship from Elder H., and voted that the history of the whole affair be published for general circulation. Thus ended the mock trial. For the answers to the various specifications, the reader is referred to the "Supplement to the Herald," issued Sept. 11, 1850.

On the 9th of August, Elder Mansfield, having been advised by his most valued friends in his neighborhood, to submit the correspondence of Judson, Weethee, and

Needham to a council of brethren, he wrote N. as follows:

LETTER FROM ELDER MANSFIELD TO NEEDHAM.

"*Syracuse*, *Aug*. 9, 1850.

"DEAR BRO. NEEDHAM:—Having heard nothing from you for a length of time, I write now to say, that I feel that you have fallen into a great snare in the matter of Bro. Himes. I think that you have been unduly influenced by those whom ENVY had arrayed against Bro. H., and have committed yourself to sustain a wicked and envious movement, and have so involved yourself that you know not how to retrace your steps. The spirit which is now manifested to ruin Bro. Himes at all events, does not savor much of the spirit with which the affair was professedly commenced, when you and W. said: 'We are his friends, we do not wish to injure him,' &c. The proceeding of Wood in reference to that article, and the spirit manifested in inserting that article in the 'Boston Mail,' together with the egotistical and Popish sentiments of the article itself, evince to my mind vindictiveness, and a determination to crush Bro. H. at all hazards. I am constrained to view the efforts now making to rake up old charges of ten or twelve years' standing against H., as anything but CHARITABLE. Indeed, I do not regard the origin and progress of this effort of W.'s at all in the light in which I did at first. I think you were misled by W. and some disaffected persons of his church, whose disaffection arose from W.'s suggestions and interrogations, as much as from any other cause. The attempts now made to lead the people to think that W. is the persecuted man, are, in my opinion, anything but ingenuous. W. was doubtless the originator of this movement in respect to H.'s delinquency: and for H. to accuse, and even to use severity for circulating these things, (unless they were true, and if true, why not sustain them?) is only acting in self-defence; there is no persecution about it. Suppose you or I had been thus represented, do you think we would have regarded ourselves as persecutors, if we

had endeavored to make our accuser prove or confess, or appear to the world as a slanderer?

"My brother, you are not so blind as not to see this point. I do hope you will come out and acknowledge your fault in giving so much confidence to those reports, and that you will not persist in your position of hostility to Bro. Himes. You and W. are to publish a pamphlet, it is said!! Consider well before you do it! Ask God in prayer, if love is the mainspring of this movement. I have always loved Bro. Needham, but cannot approve your present course. I (and many others) think that Weethee's ambition has ruined him, and has wrought this mischief in your feelings. I have been anxious to see you either recant, or have a mutual general council appointed to investigate this matter. I have been urgently requested to submit your and W.'s correspondence to a council of brethren; and after prayerful consideration of the matter, and by advice of my most valued Brn. Bates, J. L. Clapp, J. M. Clapp, H. L. Smith, &c., I have become satisfied that duty to Bro. Himes requires it, and I cannot longer refuse to do so, and act upon the principle, 'Thou shalt love thy neighbor as thyself.' Among the reasons for so doing are the following:

"1st. Bro. Himes has all the claims to my confidence and love, which he has had for years,—no tribunal having shown him guilty of those charges, after a suitable time.

"2d. The opening up of this subject to my mind was unsought for, and I was not bound to secrecy by any principle of right.

"3d. The continuation of the development of this subject, (though sought for by me,) should have been so *truthful*, that to communicate it to H. now, after all that has transpired, would do no harm. For I did not wish you to write charges which were unfounded, nor, especially, to *profess credence* in them. If, therefore, the charges were endorsed by you, and are untrue, (not to intimate that you *knew them to be*,) Bro. Himes should have the opportunity to see them, and refute them.

"4th. You had no more right to alienate me rom Bro.

Himes, by charges without proof, than you had to alienate another person, or all persons.

"5th. You have not proved the charges, and have not acted like an ingenuous 'informant,' for you would not tell who his accusers, and the reporters and authors of these stories, were.

"6th. I am persuaded that sin was the origin of this crusade against H., and though I do not regard you as prime mover in this work, yet you have lent your influence to it, and it is but just that a council should decide where the blame is—with all the available light before them.

"7th. You said in your first letter, that 'you wished to manage the matter so that Bro. Himes should be injured as little as possible, for you were his friends,' but now you and W. manifest a DETERMINATION TO RUIN HIM, and this is to be plainly inferred from your last letters.

"8th. Bro. Himes informs me that you and Weethee say that 'you have written nothing to question his moral character,' and very appropriately suggests—if this be so—the correspondence will only be in your favor; and if it be not so, he ought to know what you say against his moral character. If you, Bro. N., so represent matters, your correspondence must be allowed to speak for itself. I am not bound to shield falsehood. I have acted honestly in this whole affair; and I cannot endorse an untruth for any one.

"9th. While the matter stands before the Church at large as it does, I am rather implicated in this attempt to ruin Bro. H., and while I refuse to give up your correspondence, I must be under censure, (and I do not plead guilty to any such charge.) I could illustrate this point by extracts from letters which I have received.

"10th. I have to say in conclusion, That you should seek to Bro. Marsh and correspond with him against Bro. Himes, after your telling me that 'both offices are money-making concerns, and I HAVE NO CONFIDENCE IN EITHER,' seems very much as though your zeal for right, and to

correct the wrong, is not 'without partiality,' and that personal feeling towards H prompt to these movements.

"If you have any statements to correct in your correspondence, or any reasons to assign—why it is not my duty to submit your letters to a council, please inform me immediately.

"With prayer for you to be led right, yours, &c.

"L. D. MANSFIELD."

To the above letter Needham returned a characteristic reply, dated August 13th. Before the reception of the above, from Elder M.'s previous letters, which he withholds, he feared such a result, for he says: "I cannot say I was unprepared. Yet not to the extent to which you have gone, or propose to go." He then makes the following request and threat:

"I request—1st, that my *three first* letters relating to this matter, be *returned* to me, immediately. The others, you need not return, unless you choose. *But I forbid your giving up, or allowing of the publication of* ONE WORD OF THEM, *to any person or persons, in any way whatever*. I hope you have not already done it, but if you have, you will be RESPONSIBLE for it.

"2. I think you had better go to some ATTORNEY, in whom you have confidence, and lay the matter before him, without mentioning names, so as to act understandingly: for if private correspondence, and that too of the most strictly confidential character, can be published to the world, with impunity, whenever, in the judgment of the repository of it, it is proper, you had better know it; and if NOT, YOU HAD BETTER KNOW IT."

It will be seen by this that Needham had become desperate. It was now some time since he hadwritten; for he says: "You have neither seen or heard anything from us for weeks." Elder M.'s previous letters had induced N. to discontinue the correspondence; for he says:

"From the tone of your last letter, I saw you were beginning to take ground against me, in your own mind, and I thought it better to write no more under such circumstances. True, you wished me to write again; so you did when I wrote the first, and had I been as cautious then, you would not have had a *confidential* correspondence to hand over to a council."

He intimates that he shall resort to the law if Elder M. gives up his letters; for he says: "*We have not moved in this matter without* LEGAL ADVICE." And again:

"And as to *councils*, the *laws* of Massachusetts will protect me from all such self-constituted tribunals. They recognize my relation to the Church, or any other association, to which I voluntarily give my name: but they say to all intruders of that kind, '*Let alone!*' You will therefore understand, that if those for whom 'the law is made' (Rom. 13) DO NOT INCUR ITS PENALTY, it will be from *clemency*."

The threats of the *law* did not intimidate Elder M., but rather confirmed him in his purpose to expose the correspondence, he not then having fully determined to. Nor did he decide fully till he received the pamphlet. In the closing paragraph is a curiosity. Needham says, if Elder M. will return the letters to *him*, then he will inform Elder M. what his ultimate decision is respecting them! Does any one doubt what that decision would have been? The cat might say to the mouse, Let me put my paw on you, and then I will tell you whether you can return.— Here it is:

"I do hope, Bro. M., you will not be hasty, (but I much fear the deed is already done,) but return the letters as I propose, and I will take legal advice, and then if you persist in your purpose, to give up my correspondence to others, I will make known my ultimate decision."

Weethee and Needham then proceeded to publish their pamphlet. On Thursday, Aug. 22d, the stitching of the sheets had been completed. Weethee went to New York, expecting some of the pamphlets would follow him.—

None came. The printer, it seems, had doubts of W. and N.'s pecuniary responsibility, and refused to deliver any pamphlets until the whole were paid for. Here was a fix! but a very adroit escape was effected. Some one sits down and writes Dr. Peirce at Lowell the falsehood, that the "Herald" office had influenced their printer to withhold the books from them, unless he was first paid. On the morning of Monday, the 26th, Dr. P. received the letter, and immediately took the cars for Boston. He found Mrs. Weethee in tears, because the pamphlet was not forthcoming. Dr. P., believing the lie respecting the interference of the "Herald" office, (Messrs. Himes and Bliss being both out of the State at the time!) and having in his pocket-book a sum of money with which he was preparing to settle a debt, promptly shelled out over $100 —the money being obtained from him by false pretences. Others, by similar or like means, were also made to bleed freely, and the pamphlets came into their possession.

On the same day (the 26th,) money was sent from the "Herald" office for two copies; though they retained the money, they would not permit Elder H. to have one till it was too late for him to notice it in the next "Herald." He was, however, furnished with a copy on Tuesday by a friend—not an Adventist—and received the same day two copies from New York city, so that he was able to show the nature of the work in his next paper. When too late to notice it, as they supposed, they sent the two copies that had been paid for.

The whole pamphlet was then subjected to a scorching review, where its several points are taken up *seriatim*, and answered in full in the "Supplement to the Advent Herald," (two sheets,) published Sept. 14th, 1850.

When the pamphlet reached New York, Weethee and Needham had gone to a camp-meeting at Bergen, N. J. Elders I. E. Jones, C. B. Turner, E. Burnham, and B. T. Young, of N. Y., visited them, and proposed that a mutual council should be called, and the matter be thus settled; but the proposition was repelled by W. and N. in a manner not to be described. The only condition on which they would agree to settle was, that Adventists should disfellowship J. V. Himes. Weethee declared his purpose to disfellowship thereafter all who, after reading his pamphlet, should fellowship Mr. Himes; and that if he could not carry with him all the Adventists, he should draw off all that he could. This was in accordance with Needham's third letter, in which he says: "I shall separate myself from the man or men who uphold him" [Elder H.]—p. 112.

CHAPTER XIII.

Elder Mansfield consents to the publication of the evidences of Weethee and Needham's conspiracy—He writes to N.—Reply of N.'s church—Hamblin confesses that his name has been forged to a certificate in Weethee's pamphlet—Elder Berick endeavors to induce Weethee to refer the matter to impartial judges—W. refuses—Interview of H. Tanner with W.—Publication of the "Vindicator"—The conspirators falsify the words of Mr. Dow.

On the appearance of the pamphlet, Elder Mansfield, having till then withheld the letters of Weethee, Needham, and Judson, could do so no longer, and consented to furnish copies of them to Elder Himes for publication. He came on to Boston, and addressed Needham the following:

"*Boston, Sept. 6th*, 1850.

"BRO. NEEDHAM:—I reached this city last evening, and shall spend a few days here, in which I shall feel it my duty to arrange your correspondence for publication, in order to illustrate, as far as possible, the nature of the movement against Bro. H.

"I write now to say, that as the matter should be all fairly represented, I wish to publish my letters to you, if you desire it, in their appropriate places. So you will send me either the letters, or copies of them, and they shall be returned. Will you forward them to me at your

earliest convenience, by mail or express? Direct to me, 8 Chardon-street.

"Your and Weethee's efforts against Bro. H. will, I fear, be suicidal, but more of Haman's than of Samson's. I am much shocked at your 'pamphlet.' It evinces the most fixed and determinate purpose to bury Bro. Himes, without the hope of a resurrection. But your 'pamphlet' will not effectuate that. The condemnation of the Church of Cochituate Hall will affect some, perhaps, but not me. I had no doubt that they would condemn, as the charges came from them: they must condemn him, or themselves.

"You who have collected together all public and '*confidential*' matters relating to Bro. Himes, for the purpose of totally *ruining him*, will have no occasion to complain if I shall use not only public, but '*confidential*' matters, to show the origin and grand idea in this movement against H., for the purpose of saving him for the cause, which he has so long and faithfully served.

"I am sorry to be compelled to do this, but I cannot see Bro. H. sacrificed at the shrine of selfishness and malignity, without throwing all the light upon the subject in my power. Yours, L. D. M."

In reply to this, a letter, (dated Sept. 8th,) from Needham's church, in the hand-writing of N., requested "that those letters, viz., the three first, and the one containing the request that the others should be burned, be returned to him, for the purpose of being laid before this church. If those letters contain *evidence* of wrong-doing, on the part of Bro. Needham, the church of which he is pastor have a right to know it."

This was an admission of Elder M.'s obligation to submit the matter to a council, or to expose the letters; for if the church of N. could demand them, the church at large could. A postscript to the letter, signed "G. N.," admitted the same, as follows:

"P. S. It is but just to say, that the joint letter was prepared several days ago, but we could not be turned aside for any of your purposes or plans—that testimony belongs to my Church, and they ought to have it. I received your letter from Boston, yesterday, and will only say, it will be time enough for you to ask for your letters, when you treat me and my people with courtesy. If you think I fear to meet anything contained in the first two or three letters, in a proper way, you are *much mistaken*.—As to the subsequent ones, if Mr. Himes wants to publish them, *very much*, I will furnish him with much more of the same sort, if those do not satisfy him. I can furnish any quantity of matter he may want for his defence, if such correspondence will prove a defence. G. N."

If N. is to be believed, he has had an extensive correspondence on the subject. Elder M. replied that he would give them a copy in print, which he afterwards did.

On Saturday, the 18th, J. G. Hamblin came to the office, when Elder H. opened the pamphlet, and read to him from p. 128, the following certificate:

"I (J. G. Hamblin) distinctly declare, that in this matter no blame is to be attached to Mr. Weethee, on account of Mr. Burnham not being paid, [see pp. 99, 101] but I believe the fault is with Mr. Himes.

"J. G. HAMBLIN."

Said Mr. Himes to Hamblin: "How could you give a certificate like that, when you knew I had nothing to do with it?" Said Hamblin: "I did not write that certificate, nor sign it, and I never saw it till the Pamphlet came out. And it is not true." He considered that neither Mr. Himes nor Weethee was to blame for that. He was then asked to give a certificate to that effect. He wished Mr. H. to write a correction, and said he would sign it.—"No," said Mr. H., "you write one." "Well," said Hamblin, "I will come in on Monday, and correct it."—This was all said in the presence of Elder L. D. Mansfield, S. Bliss, N. A. Apolonio, and J. P. Belt. It is needless to add, that after Hamblin had an opportunity to consult Weethee respecting it, he made no correction.—The way in which Weethee used that name, shows that

no confidence can be placed in any testimony presented by him.

The "Supplement" was prepared, but not issued in full till Thursday, September 21st.

On the 8th of Oct. Elder F. H. Berick called on both parties with a proposition for reference to impartial judges, with a view to a settlement. Elder H. promptly consented; but Weethee and Needham as promptly refused. Weethee claimed conscientious scruples against submitting to the judgment of an impartial committee; and declared that he considered it an insult for most persons to ask him thus to submit, and affirmed that he did not consider himself one of the parties,—making those who went off from the Church and Mr. Himes the two parties. (See letter of Elder Berick, in the "Herald" of Oct. 12th.)

Weethee's plea of conscientious scruples against submitting the question to impartial men, would be somewhat amusing, had he not shown a perfect readiness to perform what most men, who possess the smallest modicum of conscience, involuntarily shrink from. After such a manifestation of a lack of conscience, it is evident that his idea of that article must resemble somewhat that of an honest old negro, in the employ of a minister in Scituate, R. I., who when interrogated respecting it, placing his hand upon his heart, said, "It is something in here which says, '*I wo'nt*.'"

Bro. Henry Tanner, of Buffalo, was in town on the day that Elder Berick visited Weethee, and also had an interview with Weethee. To him W. declared that the decision of a committee would not affect his own (W.'s) opinion or action in respect to Mr. Himes, or of those associated with him, and that after an investigation the parties would stand as they did then. W. also told Bro. T. that he "considered Mr. H. a great liar, a scoundrel, a curse to the Advent body, and a curse on the earth."—Bro. T. at first made up his mind not to report that, but subsequent acts compelled him to. Hearing this announcement, Mr. Himes was satisfied that there was no hope of inducing W. and N. to take righteous ground, that an examination under such circumstances would be a mockery, and that farther efforts to induce them to an impartial reference would be labor lost.

About the 20th of Oct. Weethee and Needham published a sheet which has been several times referred to, which they called the "Vindicator." Others have thought it would be more properly named, if called the Vindictive-cator. In it all the old slanders are re-affirmed by W. and N., who attempt feebly to explain away the evidence presented of their conspiracy, and make any quantity of denials and assertions. A single specimen of their veracity must suffice. Mr. Dow, the first printer of the "Herald," had given them a letter respecting it. In their pamphlet they comment on it in a manner which entirely perverts his meaning. Mr. Dow seeing this perversion, wrote the following letter for Mr. Himes' first "Supplement," correcting their tergiversations:

LETTER FROM M. A. DOW, ESQ.

"To THE REV. MR. HIMES:—In a pamphlet published by Mr. Weethee, a letter over my signature gives what I understood to be the facts in the case. I perceive, however, that the *inferences* he has drawn from it, and his perversion of the object for which I gave it, have a tendency to do you injustice.

"To you alone is due the credit of *first* publishing the paper called the 'Signs of the Times,' which my note to Weethee allows. In the year 1840, about the commencement of Mr. Miller's course of lectures in the Marlboro' Chapel, you called at our office to get printed a sheet in a quarto form, which you called '*The Signs of the Times*.' When you came in to settle with us for the printing, we did not know of the arrangement which you had made with Mr. Miller to publish a paper regularly (which I have just learned from a work by Mr. Miller, entitled, 'Apology and Defence,') and before you said anything about printing another number, we proposed to take the responsibility of publishing once in two weeks, to

which you consented. We accordingly reprinted the first number, with the following notice:

"'In accordance with the wish of the numerous friends of Mr. Miller and the cause he advocates, we have concluded to issue the 'Signs of the Times' semi-monthly, for one year,' &c.

"You edited the paper, furnished the copy for it without any expense to us, and at an expense to yourself, besides your time and services. You got us the subscribers—beginning with a Mr. Shackford, who advanced a silver dollar for it at the Chardon-street Chapel. You, in connection with Mr. Miller, created the demand for it, and you were in all respects its originator. Without you we could have done nothing, and should have had no connection with it—having no faith ourselves in its doctrines.—Our connection was only a business one. We were to print it for the income which might be received from it.

"At the end of the year you proposed to publish it yourself, and for the future to pay us for the work done. There had been no writing or conversation respecting the ownership of the paper, and we supposed it was legally ours, although you first commenced it. My partner thought we ought to have $100 for our interest in it.—You protested against the payment of that sum, and had I been alone, I should not have insisted on it, as I believed the printing which was to come to us was a sufficient consideration. But you consented to its payment for the sake of avoiding any misunderstanding. I did not then think, nor do I now, that you wished such a transfer on account of any pecuniary benefit to yourself, for had that been your object, instead of $5000, you might have been worth $100,000, but to enable you to carry on more effectually the advancement of the cause of which it was the organ, and not to be cramped in your efforts by those who had no faith in it. We then transferred to you our right of publishing, which we had originally received from you; and afterwards knew you only as the proprietor and publisher.

"TO BELIEVERS IN THE SECOND ADVENT.

"Not being a believer in the Advent doctrine, I endeavor to be guarded in my statements made in this controversy, that I may state nothing but facts, and prevent contradicting myself in every particular. I told Mr. Weethee what appeared on the surface of our transactions, and knew not that Mr. Himes, with the assistance of Mr. Miller, contemplated publishing a paper; but the fact that Mr. Miller says such was the case, in a work published years ago, when no one ever supposed a dispute of this kind would arise, convinces me that such was the fact, for I have always believed that Mr. Miller stated nothing but what he knew or supposed to be true; and he could have no motive in concealing the truth in this case, and merely states it as a matter of history.

"It is inferred by Weethee, from the fact that we published the 'Signs of the Times,' that we were the proprietors and publishers of all the Advent publications at that time; but so far from such being the case, Mr. Himes bore the expense of all of them except one, entitled the 'Present Crisis,' which we published on speculation, but the speculation would have been sadly 'out of pocket' had not Mr. Himes used his influence to get them off, and released us of what was to *us* almost worthless. I kept the Advent books at my store for Mr. Himes' convenience, and for packing up to his order, he allowed me a small commission on the wholesale price; and then he often called and packed them up himself, but as soon as he could get a room he took them all away.—Some of the books had my name on as publisher for the same reason, that it was a convenience in the transaction of business, and it appears that Mr. Himes supposed that the paper was included in the same arrangement; but we differed in that respect.

"In regard to the proprietorship of the paper, since we gave it up to Mr. Himes, I have always considered that it was exclusively his property. The fact of his not placing his name on as proprietor, is no evidence that he was not so. I now am owner of a paper called the 'Waverly Magazine,' but I consider it sufficient to say that I am publisher; and that is the common practice among proprietors of copy-rights of both books and periodicals.

"When I look back and consider what slander and reproach Mr. Himes has endured, and what labors he has performed in laying the foundation on which the whole cause now stands; now that any one should endeavor to wrest from him the crown of honor to which he is entitled, and also, not only endeavor to ruin his character and influence, but also to deprive him of the means by which he is endeavoring to bring up a large family to usefulness, I am indeed surprised. But the evidence that such is the fact is proved in a pamphlet entitled, 'Trial of Elder J. V. Himes,' which now lies before me. It seems the intent is to break him down for the sake of the spoils, or to turn the paper into a different channel, to promulgate new doctrines. Had Mr. Himes consented in past years to be the tool of every one who fancied he had the most truth, it would have been the advocate of some curious theories—'holy kisses,' 'spiritual wives,' and 'feet washing,'—would have been prominent traits in its character. But Mr. Himes has ever pursued a straight course, and the credit is due to him for resisting all extraneous influences, although sometimes very powerful.

"As an impartial reader, I think Mr. Weethee and his assistants have, in the book referred to, endeavored to make a great deal out of comparatively nothing. Almost every word that Mr. H. has uttered for ten years past seems to have been raked up, 'with malice aforethought,' and emphasized to an extraordinary degree. All old grudges, from whatever cause, whether from envy or disappointment, seem now endeavoring to wreak their long-deferred revenge.

> "Hated by one he loves; braved by his brother;
> Checked like a bondman; all his faults observed,
> Set in a note book, learned, and conn'd by rote,
> To cast into his teeth."

"*Boston Aug.* 3*d*, 1850. MOSES. A. DOW."

After the appearance of the foregoing, Weethee and Needham, with White or Wood, called on Mr. Dow to learn what he meant by their perversion of his first letter. They say in the "Vindicator":

"We learned from him, that he wrote about two sheets of paper, and sent at their request to the 'Herald' office; and that out of that was made the letter which appeared over his signature. This letter was written in the office of the 'Advent Herald!' Mr. Dow did not claim that more than one paragraph belonged to himself," &c. &c.

This they call a "specimen of the duplicity practised in getting up that defence."

Now they cannot plead ignorance here; for Mr. Dow told three of them the *reverse* of the above. They knew better. Mr. White should not be in such company.—The facts are these: Mr. Dow stated to Bro. Bliss his understanding of the origin of the "Herald." Mr. B. went to the "Herald" office and committed it to writing, and returned it to Mr. Dow for his revision. Mr. D. revised it, interlined it, made it more strong and pointed, and added to it more than twice as much as B. wrote, and set the type up in his own office! He objected to the word "perversion," if it had reference to the *language* of his letter; but accepted it in reference to their *use* of his *meaning*. The following from him will place the three who visited him, in no enviable light:

"*Boston, Oct.* 21, 1850.

"MR. HIMES:—I was in hopes I should not feel impelled to say anything more on the subject of dispute between you and Elder Weethee, and have said that I *would* not say more; but a word seems necessary to correct a statement in the 'Vindicator,' a sheet just issued by Elder Weethee. He says that I allowed that all my letter was written in Mr. Bliss' hand-writing but one paragraph, which is not true. I only told him that but a small portion was in Mr. Bliss' hand-writing; that was the substance of a conversation which I had with him, afterwards making the objections to the word '*perversion*,' to which I alluded in my letter to W.; but when used in reference to the general subject, I considered the word proper. The entire letter was inserted in the 'Supplement' word for word, just as I prepared and revised it in my own office, where it was also put in type. If Messrs. Weethee & Co. have not given the statements of others with more correctness than they have mine, they are entitled to but little reliance.

"I wish to be understood now to say, that you were the sole *originator* of the 'Signs of the Times,' and the publisher of nearly all the books; and it was through your influence and labors that the whole was sustained, and the paper was transferred from you to us after you had commenced it. No twisting or turning can disprove that fact. After the end of one year, we transferred all the right to it which we obtained from you, (and that only) back again to you. MOSES A. DOW."

We have ever been struck with Weethee's inability to represent a thing just as it is. Whether it is because anything in his own favor appears to him so mighty; or any disparaging intimation strikes him as so awfully horrible, we know not; but we have become satisfied, that whether or not he sees things as they are, he cannot thus represent them.

In the "Vindicator," W. and N. make a show of offering to submit the difficulties to the decision of "seven impartial men,"—prefacing it with the following characteristic sentence: "If brethren suppose that *any decision* of any council whatever can annihilate our senses, and restore our confidence in him (Mr. H.) we wish now to undeceive them"—avowing that their offer was a heartless one. But even that offer was accepted in the next "Herald," under date of Sept. 26. They however, took no subsequent steps to carry it into effect.

CHAPTER XIV.

Correspondence of Bro. H. Tanner with the parties, for the purpose of effecting a settlement—Weethee and Needham convince the committee of their insincerity, who consequently refused to act—Interference of J. Marsh—Action of the Church in Albany on his case—Correspondence of H. Tanner with J. Marsh.

On the 25th of Oct. Bro. Tanner being again in Boston, (Mr. Himes being absent,) made an effort to bring Weethee to some action in the case. He drew up very fair articles of agreement, (see Supplement to the "Herald" of Jan. 18,) constituting Elders C. B. Turner, O. R. Fassett, and B. Morley a committee to select thirty disinterested persons from other Churches, to sit as a trial jury. After more than an hour's persuasion, he induced Weethee to sign it on that day. Elder Himes signed it on its first presentation to him, Nov. 2d, and Needham on the 5th.

On the 2d of November, two of the above-named committee, Elder C. B. Turner and O. R. Fassett, unexpectedly met in Boston, and consulted respecting their duty in the case. They felt that the performance of the duty assigned to them would be assuming a great responsibility, unless a corresponding amount of good would result from it. And before they could conscientiously ask the brethren to subscribe several hundred dollars to defray the necessary expenses, they wanted to be able to assure them, that the parties involved were sincerely desirous of an adjustment of the matter, willing to abide the decision of impartial examiners, to freely confess wherein they might be shown to be wrong, and to heartily forgive those who should see and confess their wrong. And if they found that either party did not desire such a result; but only to improve such an opportunity to get all the advantage they could; to embitter by it as many as possible; if they gained an advantage to use it to crush the other; and if defeated, to go right on as before: then they felt that they should not be justified in acceding to the proposition on their part. They therefore addressed copies of the following letter to Mr. Himes and Mr. Weethee:

"*Boston, Nov. 2d,* 1850.

"Bro. Himes:—Unexpectedly meeting in this city, we propose to remain for the forenoon, to consult on matters to which your attention was called last evening. If the signatures are appended to the terms of settlement, it is throwing a heavy responsibility upon us, as the committee referred to in that document. And as the brethren abroad have a right to hold us responsible for the matter which we recommend for their consideration, we feel it incumbent on us to learn, as far as may be, what would be the *result* of such an investigation; and to this end make the following proposition, that after learning the probable result, we may be able, in view of our duty to God, his cause, and the brethren, to determine whether or not to act on such a committee, and what course to pursue should we feel at liberty to act in that capacity.

"1. Do you propose, if these arrangements are carried out, to feel in union, love, and harmony with the parties involved?

"2. Do you then propose to act in union and harmony with the parties so involved, and with the Advent body, on its original plan of labor?

"4. Will you then feel that your affection, interests, ends, and aims are identified with ours, and that you can labor heart and hand with us as formerly?

"When these questions are answered, we shall then be prepared to consider objections which rest upon our own minds, and to consult the wishes of the brethren abroad on the subject.

C. B. Turner,
"O. R. Fassett."

"P.S. Please return us an immediate answer, as I leave immediately after dinner. We propose sending for a reply as early as 12 o'clock, M. C. B. T."

On receiving the foregoing, Mr. Himes promptly replied as follows:

"*Boston, Nov. 2d*, 1850.

"DEAR BRETHREN:—In reply to your three questions I would say:—That I should, in case of an *adjustment*, be happy to labor with the parties *in all respects as formerly.*

"Respectfully yours, J. V. HIMES.

"CHAS. B. TURNER, O. R. FASSETT."

The following is the reply of Mr. Weethee:—

"*Boston, Nov. 2d*, 1850.

"BRETHREN O. R. FASSETT AND C. B. TURNER:—Your communication has been received, and I hasten to send you a reply.

"The conditions of investigation signed by me were prepared by Bro. H. Tanner, of Buffalo, a friend of Mr. Himes. The committee was appointed by him. I signed the terms, because I was anxious that the whole matter should be investigated by a body of disinterested men, and these conditions seemed calculated to secure that object. Bro. Tanner thought the expenses would be met by the churches without difficulty. To your three questions I reply:

"1st. I am now in 'union, love, and harmony, with all the parties involved,' *except Mr. Himes' party;* and should Mr. Himes and his associates, show themselves worthy of Christian confidence, I shall feel bound to extend to them my confidence.

"2nd. To the former clause of your second question, my first answer will apply: to the latter clause, I simply state, that I am *now* acting 'with the Advent body on its original plan of labor,' as far as I understand that plan.

"To your third question I say, I should feel to identify my 'affections,' 'interests,' 'ends,' and 'aims,' with those who are truly deserving.

"Mr. Himes has challenged an investigation before *any body* of impartial men! NOW LET HIM STAND TO IT.

Yours, J. P. WEETHEE.

"O. R. FASSETT AND C. B. TURNER."

This the committee regarded as entirely evasive and unsatisfactory. They accordingly addressed Mr. Weethee the following:—

"*Boston, Nov.* 2, 1850.

"BRO. WEETHEE:—Your reply is received.—Bro. Himes signed the article referred to before we wrote you. He has also returned a satisfactory reply to a letter similar to the one written you,—your reply is indefinite, or at least, we do not obtain from it definite ideas.

"If Bro. Himes abides the terms of settlement, will that be sufficient to entitle him to your Christian confidence? Yours, C. B. TURNER,
O. R. FASSETT."

To this last note, W. returned by the carrier the answer, "*that he had no reply to make definitely.*"

Needham wrote:

"In reply, I would say:—

"1st. That the terms of 'agreement,' drawn up by Bro. H. Tanner, without my council or knowledge, are explicit. Why you should interpose at this stage, if you desire justice should be done to the 'parties so involved,' I cannot see.

"2. I do not recognize your right to ask any pledges in the matter, any more than I have a right to ask pledges of you. If you do not wish to serve on that committee, it seems to me, more the part of a Christian to step aside and let some others do it, than to assume powers, which that instrument has not conferred on you.

"3. I have signed that instrument with a hearty good will, and shall 'most strictly and religiously abide the decision which shall in this case be made.'

"4. Your assumptions that I am *not now* acting 'in harmony with the Advent body on its original plan of labor,' and that my 'affections, interests, ends, and aims,' are not 'identified with' yours, as if yourselves were the standard of Adventism, PAR EXCELLENCE, are a gross insult to my character, as a man, Christian, and servant of Jesus Christ. If *your* 'affections, interests, ends, and aims,' are 'identified' with Christ, I am with you now; and here you may *ever* expect to find me.

"As for Mr. Himes, let him do, as he has so often offered; and on which he has made so much capital. This is all I ask.
Yours, G. NEEDHAM."

(This was accompanied with the terms of settlement, &c., signed under date Nov. 5, having been received Nov. 2.)

After receiving the above correspondence, the committee felt compelled to communicate the following decision to the parties:

"*Providence, Nov.* 23, 1850.

"BRETHREN HIMES, WEETHEE, AND NEEDHAM:—As the committee, to whom you have referred the selection of persons from whom you should select a committee of reference for the recent difficulties between you, we beg leave to present the following among other reasons for declining to act in that capacity. Bro. Tanner, who drew the article that placed us on that committee, requested us, should the document be signed, to communicate with the parties concerned, and learn more fully than specified in that article, what would be the probable result of such a trial. One of us has seen two of the parties named, and we have written to each of them, proposing certain inquiries, to satisfy ourselves more fully whether it would settle the difficulties if carried through the trial. And as Bro. Tanner requested that if we acted on that committee we should publish the proposition to the brethren abroad, and solicit their contributions to meet the expense of the trial, we desired answers to the inquiries proposed, that we might present the strongest assurances possible to the brethren that this would be a final and amicable adjustment.

"To these inquiries Bro. Himes answered promptly and satisfactorily. Bro. Weethee's reply was indefinite, and we thought evasive, and implying that neither his views nor course would be changed by such a trial. To our second letter, presenting a single definite proposition, he declined a reply. Subsequently he informed us (one of us) verbally, that the committee to select persons from whom they should select the referees, should have been chosen mutually by the parties concerned, and that had he thought more of it, he should not have consented to it on other terms. All our communications with him press the conviction upon our minds, that after the trial, unless the decision be in accordance with his present view of the subject, he will be no more satisfied than at present.

"By our inquiries, Bro. Needham thinks we have transcended our powers, and thinks himself insulted, and that if we do not choose to act on that committee, it would be more Christian to stand aside and let others do it than to assume powers which do not belong to us. The spirit of his reply we do not admire, and fear that with his present state of mind we can accomplish nothing toward an adjustment which would be more than nominal, if even that—nothing that would be of service to the parties, or the cause of Christ. That instrument requires the persons from whom the referees should be chosen to be selected from those not identified with the Adventists.—After drawing up the instrument, Bro. Tanner passed from Boston *via* New York and Albany to Buffalo. He informs us that the friends of neither party will be satisfied with the decision of referees that are not Adventists. He desires that if the parties are not disposed to have persons selected from the Adventists, that we drop the matter, or at least that no responsibility be attached to him.

"In view of the facts contained in that communication, Bro. Weethee supposes that the brethren would not contribute to meet the expenses of such a trial. From the above, and other considerations, we see no good that would be likely to result from such a trial, under such circumstances, and with such a state of feeling.

"We do not wish to call on the brethren, nor lend our sanction to such a call for money, to meet the expense of such a trial, without the prospect that some good would result from it. We do not wish to flatter our brethren and sisters with the prospect of attaining an end, however desirable, unless to our own minds there is a prospect that it will be attained.

"We therefore respectfully decline to act in that capacity, and refer the matter back to yourselves to dispose of as you may deem expedient. We retain the papers, copies of which are subject to the order of either of you, or the original papers subject to your united order.

"Very respectfully, in behalf of the committee,
C. B. TURNER,
O. R. FASSETT."

By the above, it will be perceived where the obstacles lay to a compliance with the effort of Bro. Tanner.

Bro. Tanner also, on reflection, had come to the conclusion that the referees should be Adventists, and had written the following:

"*Rochester*, *Nov.* 13*th*, 1850.

"DEAR BRO. HIMES:—I have written Bro. Weethee, saying, that on mature reflection, and getting the minds of the brethren, I should decline to carry forward any further the proposition of a settlement made in Boston, unless it could be changed, so far as to bring it within our own brethren; and to-day I have again written him as follows:

"'I will write Bro. H. to-day, and propose that my first agreement be changed, so far as to make the number to be selected by the three friends one hundred, instead of thirty, for you all mutually to select from; and the time for the commencement of the trial be the last Monday in December; and further, to have the agreement, if consented to by you all, then published. Yours truly.'

"Now, if this can be so carried out, I should be glad to see it. If you are willing to do it, you can take your own course to signify the same to W. and N.; probably better be by one of the three named to select, and let him see the others, W. and N., and if it can be done, close it up; if not, abandon it. Yours truly, H. TANNER."

As it had been asserted by the partizans of Weethee, that Mr. Himes influenced Mr. Tanner to persuade the committee not to act, the following certificate is presented:

CERTIFICATE OF HENRY TANNER.

"I hereby certify, that the proposition for a reference of the above matters pertaining to Elders Himes, Weethee, and Needham, originated with myself; and Elder Himes or his friends had no knowledge of the matter till I presented the same to them. In the first presentation to his friends at the office, (Elder Himes being absent,) I had the assurance that on his return he would sign the document. I then took it to Elder Weethee, and stated this fact; and after considerable expostulation, he consented to sign it. When Elder Himes returned, I learned that he did sign it, on its first presentation to him. I did not see Elder Needham, but a copy was sent him from New York, which I learn he signed.

"In New York city I fell in with Bro. Geo. A. Avery, of Rochester, who disliked the idea of selecting men outside of the Advent body. I also laid the matter before Elders Marsh and Crozier, of Rochester, who disapproved of selecting referees outside of the Advent body. And both Elder Marsh and myself wrote Elder Weethee to that effect, at the time, which letters Elder W. received, (as I am informed by Bro. C. B. Turner,) previous to Nov. 16, on which day he (W.) informed him of the fact.

"I also certify, that I had no correspondence with Elder Himes, or his friends at the office, until after deciding to have the referees chosen from the Adventists, if chosen at all, and writing Elder Weethee to that effect.

"*Brooklyn*, *Jan.* 11*th*, 1851. H. TANNER.

Interference of J. Marsh.

As was to be expected, Joseph Marsh could not long remain an uninterested spectator of the conspiracy, but would naturally take "his position in the cross-ways to help on the affliction." His position in this case has been so faithfully delineated by the Church at Albany, that their action, as published in Supplement No. 2, will present it in a graphic light. After narrating the history of the conspiracy up to the appearance of the pamphlet, and pronouncing W. and N.'s "Vindicator" unworthy of their notice, the Church thus speak of M.'s course, based on remarks in the "Harbinger":

"The first notice taken by Elder Marsh of this painful affair, is found in the 'Harbinger' of July 13th, where he refuses to 'enter into the details of the case now,' and adds, 'neither are we prepared to express an opinion where the wrong lies, or who is in the fault; for that would be judging *an unheard matter*.' Is there any truth in this statement of Elder Marsh, when the proceedings before the Chardon-street Church, and before the council in the Boston Conference, had been published in full in the 'Herald,' from May 18th to July 6th? Yet we are coolly informed by Elder M., in the 'Harbinger' of July 13th, that it is 'an unheard matter.' After such a statement, we ought not to be surprised at anything that comes from Elder M.

"Again. In the 'Harbinger' of October 5th, we read, that 'the contending parties are ministers of acknowledged talents and influence,' and that 'such is the intrinsic nature of the case in all its bearings, and such the skill of the contending parties in managing their respective sides of the question, as to make it extremely difficult for very many to render a speedy and righteous judgment.' But we say, that the evidence of secret and wrong doings on the part of Elder H.'s accusers, of exaggeration and perversion of truth, etc., are so clear and prominent, that the *many* as well as a *very few*, may understand.

"But we turn to the conclusion of Elder M.'s course on this subject, as found in the 'Harbinger' of the 2d inst.,—article headed, 'Boston difficulties,' in which Elder M. attempts to give the 'history' of said difficulties, and after covering up the iniquitous proceedings of Elders W., N., etc., in their secret plan up to the time of the article in the 'Herald' of May 18th, headed, 'More Secret Workings,' he continues the history thus:

"'Soon after this, Bro. Himes appealed to the Chardon-street Church for redress, where seven charges were preferred against him. But, when he found, or apprehended, that their decision would go against him, he left the meeting, and called a council at his own house, of his own choosing, and cited his accusers to meet him there. This notice of course was treated with neglect. The charges, however, were considered by that council, which fully acquitted him of them all. The Church, however, came to a different conclusion.'

"Now, we feel confident, that Elder M. could not have uttered such falsehoods as are contained in the above extract in ignorance. The reader is there given to understand, that *the Chardon-street Church continued to investigate* the original seven charges until, and after the appointment and labors of the council, even until *the said Chardon-street Church* found him guilty of the same.—The unblushing falsehood here uttered should alone decide us to withdraw all confidence in Elder Marsh, as practising his 'principle of IMPARTIAL righteousness.'—The FACTS were as follows:—THAT CHURCH abandoned the subject and declared it 'dead,' and 'not a subject of further action,' about the middle of June, two weeks before the council acted on the same; and *that* Church never afterwards acted on the subject, except about July 1st, to acquit Bro. Himes of the charges by approving the decision of the council and calling Bro. Himes to the pastoral charge.—(See 'Herald' of July 13th, and 27th.)—And one month after the action of both the Chardon-street Church, and the council, a party that had gone out from that Church, with Elder Weethee for their leader, got up seven new charges, and held an *ex parte* trial at the house of M. Wood, and there 'came to a different conclusion' from the council. So would Judas have come to a different conclusion from the eleven whom he had left,—but he would not have been the apostolic Church; neither was that party at the house of Mr. Wood in Gardner-street the Chardon-street Church.

"Again. Elder M. alludes to the charge of Elder H.'s representations, that he held the 'Herald' and Advent office in Boston, not as *proprietor*, but only as *agent*, and adds, 'this discrepancy between *profession* and the *facts* in the case, *this gist* of the matter, Bro. Himes in his defence does not notice; which is a tacit admission that it is against him.' Now, Bro. H. never said he was not *proprietor*, but that he had never '*claimed* a proprietorship in it' (the 'Herald'). There is a vast difference in being a proprietor *in fact*, but not putting forth a *public claim* to it, and in being only an agent. Bro. H. DID notice this point in his defence, in the 'Herald' of Aug. 3d, and also of Oct. 5th,—article, 'Agency vs. Ownership.' Did Elder M. utter these untruths designedly, or did he keep himself in ignorance of the contents of the 'Herald,' and yet put forth decisions declared to be on 'the principles of righteousness?'" *

"As 'the principles of impartial justice' *do not* convict Elder Himes as guilty of the charges under consideration,—Elder M.'s decision to the contrary notwithstanding,—we pursue the subject no further, only to express our position, in view of all the facts in the case, as follows:—That while we admit the right of brethren to investigate the public course of another brother in a public and open manner, that brother being thus informed of the same, yet when we see brethren acting SECRETLY to destroy the moral character, and Christian usefulness of another, in order to effect his removal from a public and responsible station,—even enjoining secrecy in their correspondence and plans, and when the same are about to be made public, ordering the correspondence to be BURNT, and not published, and all to be continued thus in the dark, ON PENALTY OF THE LAW,—we feel bound to withdraw all confidence and fellowship from such secret workers. And as Elder Marsh, in the 'Harbinger' of Nov. 2d, covers up all these 'secret workings' of Elders Weethee, Needham, and others, and gives his readers to understand that their course was open, honest, and conducted in a manly and Christian manner and spirit,—this, with the whole course of Elder M. on the subject, obliges us to withdraw our confidence and fellowship from him, and our patronage from the 'Advent Harbinger.'

"Respectfully submitted,

H. H. GROSS,
A. NORTH,
J. MAYELL,
J. SCOTT,
J. GOLDWAIT,
Committee."

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* Mr. Himes has ever claimed, and no intelligent Adventist, or donor to the cause, has ever questioned that what he earned by the publication of the "Herald" and books, was rightfully his own, as much as that what others earned in their shops and stores was theirs; but that while he might justly appropriate it to his own use, he had consecrated it to the advancement of the Advent cause.—Acting as its agent, not by appointment; but by the "common consent, and the oft repeated votes of different Conferences, approbating his course, he is recognized as such, (see p. 64.) His rule of action is thus stated: "My income, with the donations of friends to the cause, I make it a rule to appropriate as fast as they accumulated," in which way, he says, I have "kept all I *possessed* in an active investment." ("Advent Herald," Dec. 4, 1844.) Again he said:—"Our own lawful earnings, *which as much belong to us as the 'Olive Branch' does to Mr. Norris*, have also been expended for the cause." ("Herald," Aug. 12, 1848.) And again: "The purchase of the Chapel has been entirely independent of donations to the cause. They have been faithfully expended in its advancement. What we have put into the house of God, was as much *our own*, as what Bro. Marsh invested in his beautiful brick house in Alexander-street. ("Herald," Aug. 18, 1849.) If Mr. Himes' acting as "agent" for his own, and for what others intrusted him with, gave the body, in the *opinion* of Mr. Marsh, a right to the ownership of the earnings of Mr. Himes, then by virtue of that opinion, all of Mr. Marsh's investments at Rochester belong to the "Herald" office; for he says: "*We have been an active agent of the Boston office ever since the commencement of our paper.*" See "Herald" Aug. 4, 1844.

The true relations sustained by Elder Himes, as the agent of the cause, is seen in the following resolution passed at the New York Conference, in May, 1848:

"*Resolved*, That we approve of the arrangement Bro. Himes has made with Bro. Litch, to take the general agency and supervision of the field of labor hitherto occupied by himself, and most cordially invite him to take charge of the same."—("*Herald*," *May* 20, 1848.)

In reference to the books and tracts published by Mr. Himes, they also

"*Resolved*, That an immediate effort be made to raise a certain amount, say $500, to be laid out in *purchasing* [of Mr. Himes] and similar publications, for Bro Litch to scatter."—("*Herald*," *May* 27.)

Of the "Herald" they

"*Resolved*, That we are highly gratified with the character of the 'Advent Herald,' and view it as an agent of great value," &c. Thus Mr. Himes' agency was a voluntary and an approved one.

"The above report, after having been received by vote of the meeting, and discussed by Brethren Gross, Duesler, Mitchell, Mayell, North, and Martin, was adopted (Nov. 10,) by a unanimous vote, and a copy ordered to be sent to the 'Advent Herald' and the 'Advent Harbinger' for publication. The meeting then adjourned.

"J. W. Andrews, *Chairman*,

"F. Gladding, *Secretary*."

Marsh continued his allusions to the case. From his representations, one would suppose that Weethee and Needham were earnestly desiring an amicable adjustment of matters, and that he only wished for an impartial reference. His impartiality will be seen by the following certificate of Bro. H. Tanner:

"I hereby certify, that when Elder Marsh commenced publishing on the subject of the difficulties at Boston, I pledged to him that both sides of the whole question should be sent *gratuitously*, if he would permit them to be mailed to his subscribers. But this he refused to do. I then wrote to him what I considered to be the facts in the case, and also personally explained to him the state of the case, as I understood it, after conversing with both sides in Boston, asking him to notice them himself; but he refused to give any satisfaction about it, or publish the evidence as offered him. I then requested him to publish the offer I had made that his subscribers might see for themselves what had been offered them. But that he also declined to do. H. Tanner.

"*Brooklyn, Jan.* 11, 1851."

CORRESPONDENCE OF H. TANNER AND J. MARSH.

On the publication of the above certificate in Supplement No. 2, Marsh noticed it in the "Harbinger," of Feb. 1st., and attempts to do away with the force of it by remarking: "In his zeal to subserve the interests of Elder H., Bro. Tanner doubtless has forgotton what kind of a proposition he made to us, and especially his own subsequent explanation of it." Marsh then makes a quotation from the proposition, instead of copying which, the original letter is here inserted entire:

"*Buffalo, Sept.* 8*th*, 1850.

"Bro. Marsh:—I see by the last 'Harbinger,' your notice of the trial of J. V. Himes by the Chardon-street Church, Boston, also some gratuitous remarks by you in favor of Brethren Weethee and Needham. Now, from some things which I know of this affair, I think you have volunteered your services in a bad cause. But be this as it may, I want justice done in this affair, and to bring it about, I make you the following proposition. Every subscriber of the 'Herald' shall have a copy of this work reviewed furnished by Bro. Himes,—and I want you to furnish me a list of your subscribers, and for the same purpose, that every subscriber of your paper shall have a copy of the same work reviewed, which shall be furnished them gratuitously, so both sides shall be before every Adventist in the land. And I pledge you the honor of a Christian, that your list of subscribers shall not be copied nor used in any other way, nor for any other purpose than the one above pledged for, and shall then be returned to you, and no advantage in any manner taken of it. If you will do this, you will serve the cause of truth, and shield yourself from the suspicion of desiring to injure your brother, who has been a bulwark, under God, to the Advent cause, and to whose exertions, in a great measure, you owe the existence of your own paper, and who in this way alone can reach all the brethren. I wish you would publish this request, also with your answer to it, in the next number of your paper, and immediately communicate to me by mail your decision, that I may prepare to carry it out, and take such steps as circumstances seem to demand. Yours truly, H. Tanner."

After giving an extract from the above, Marsh says:

"In explaining this very proposition, Sept 14, he says: 'Bro. Himes WILL NOT, WITH MY APPROBATION, publish the WHOLE of it, [Weethee and Needham's pamphlet] by any means.' All will see the discrepancy between these statements and his 'certificate.' Instead of offering to give our readers, and the readers of the 'Herald,' *the whole* of *both sides*, he proposes merely to give certain *parts* of Brethren Weethee and Needham's pamphlet *reviewed* by J. V. Himes."

The remainder of the correspondence will show the iniquity of the above representation. In reply to Bro. Tanner's proposition, Marsh had written as follows:

"*Rochester, Sept.* 12, 1850.

"BRO. TANNER:—Before giving your proposition a definite answer, I wish to know:—

"1. Whether Bro. Himes has authorized you to make the proposition?

"2. Do you mean to say, that Bro. Himes will publish the *whole* of Brethren Weethee and Needham's pamphlet, or only *extracts?*

"Please answer these inquiries, and I will give a definite answer to your proposition. Yours, J. MARSH.

"H. TANNER."

To this Bro. Tanner replied:

"*Buffalo, Sept.* 14*th*, 1850.

"BRO. MARSH:—Yours of the 12th, in reply to mine of the 8th inst., came to hand last evening. You decline answering my proposition till I shall reply to the following questions from you:

"1. Whether Bro. Himes authorized me to make the proposition contained in mine of the 8th?

"2d. Did I mean to say that Bro. Himes would publish the *whole* of Brethren Weethee and Needham's pamphlet, or only *extracts?*

"Neither of these questions would be pertinent to the accepting or declining of the proposition, as made in mine of the 8th; but I am glad that you have put them, as it gives me a chance to settle, in the beginning, the ground, as I conceive it, correctly. Having read the pamphlet since I wrote you on the 8th, though your delay convinces me of your one-sided view of the matter in question, if possible, more fully than before.

"To your first question, then, I reply, *No.*—I made the offer on my own responsibility, advised by no one but Bro. McWilliams, and my proposition was as new, and probably as unexpected, to Bro. Himes, as it could have been to you; and an open-hearted affirmative from yourself, would have shown a desire for the truth, without cavilling, and thrown the responsibility on me, and through me on Bro. Himes, to have carried it out.

"If your second question had been put before I had read the pamphlet, I should have pledged Bro. Himes to have published it in full, for I would not have believed that men could have been found among us, as Second Advent believers, who would have published such a book, with such a spirit as is evidently manifested by the principal ones in that, and I congratulate myself upon my escape, and I unhesitatingly answer to your second question, that he (Bro. Himes) *will* NOT, *with my approbation*, publish the whole of it by any means, and for the following reasons:

"1st. I want in the publication I have proposed, to find the truth in the case; and to do this, I want the evidence ONLY, and not Brethren Needham's, Weethee's, or Himes' statements of the case.—The remarks, or pleas of Brethren Weethee and Needham, in the pamphlet, go as the idle winds, or should do so, especially if Bro. Weethee's rule at the close of his pamphlet is to be applied to themselves—'that because Bro. Himes was a party interested, all he should say should be received with great caution, and he would not be heard in a court of law.' This I conceive to be correct, and so say I in regard to all three of them, throw all their statements overboard.

"2d. I claim for the Advent brethren at large to be possessed with sufficient common-sense, if they can get the naked evidence in the case, stripped of all coloring, either by the parties themselves, or editorial care of their uninformed minds, to judge who is right and who is wrong in the matter, and to be able, and, I hope, willing to apply the corrective when they shall see for themselves through the case.

"3d. My plan, if adopted, will keep the matter out of the papers, either by letter writers, or by editors, who have done enough already to about ruin the best of causes, and should have the credit of it, and, I fear, will have in the day of judgment, if they continue without repentance.

"4th. My proposition, then, is, for all the direct charges contained in the pamphlet, with all the evidence in the same, (not from Weethee, or Needham,) to be arranged and published by Bro. Himes, who shall take them up and acknowledge or deny them, as he shall deem to be true; and then present his evidence rebutting what they have tried to prove,—evidence to be from other persons, not Himes—when it can be had, and if from Himes, to be of a documentary kind, and the ipse dixit of all to be left untouched;—and thus arranged to be sent to the brethren. Or, if preferred by the parties, all this to be arranged by a committee of five brethren, two to be chosen on behalf of the pamphlet, two by Bro. Himes, and the fifth one to be chosen by the four thus chosen, and neither of them shall be connected with either paper or office, and neither be from Boston or Worcester, where the parties reside; and these evidences so arranged to be sent by mail, without comment from either party, accompanied only with the certificate of the committee, that they have fairly taken the evidence, and there leave it to every subscriber of both papers,—you to publish and mail to your subscribers, and Bro. Himes to his,—and each shall publish in the beginning, the actual cost of the same to him, and the expense to be borne by contributions to each office, and if one office receives more than enough, and the other less, the surplus shall be remitted from the excess to the one wanting, and weekly statements made by both, of all receipts for that purpose. This committee's expenses also to be borne by contributions to both offices, and no pay for their time.

"In either of the ways above, we, the common people, can get the facts and the truth; and if either of us have not sense enough to make up our minds for ourselves, we will ask our next neighbor, and thus relieve our guardians who have so carefully, heretofore, watched for us.

"If ever I have felt my heart sad at anything which has seen the light of day among us since I have known the Advent doctrine, it is this same pamphlet, and the course of many of you who have been placed before us as 'ensamples of the flock;' and I think that if the brethren at large do not wish to be made tools of, and finally be cheated out of the kingdom, by being forever dragged up in parties by those who stand at the head, and who seem to have forgotten what we are, or ought to be striving after, it is time they for once stopped this snake business, by exposing in daylight the wrong, and clearing the right, if any are right. If it kills Bro. Himes, let it kill, and bury him, too, if he will not repent; and if it shall kill all the rest of you, so be it, and the sooner the cause of God is clear of such incumbrances, that on the one hand can do, or on the other, can make up such things as are contained in this book, the better will it be for all. I now call for the publication of our correspondence in full by you, and your reply, showing which, if either, course shall be pursued; or if you decline both, your reasons for so doing. I shall make the same request of the 'Herald,' and forward them the whole, as I have copies, and I hope to get the truth before the brethren. May God in mercy show the guilty party their faults before it is forever too late, is my fervent prayer.

"Yours truly, H. TANNER."

To this Marsh replied:

"*Rochester*, *Sept.* 18*th*, 1850,

"DEAR BRO TANNER:—One reason why I did not give your first letter a different answer was, I was confident you did not understand the subject; and your letter just received shows that I judged correctly, for the same reason, I decline answering you definitely now. You do not understand the matter. If you would accomplish any thing, your way is to get the parties (Himes and Weethee, Needham and the Church,) to agree on a course *they* will take, and then ask me to comply with their *mutual* agreement. I have no assurance if *you* and *I* should agree on a course of settlement, that the parties would agree to it. Let *them* agree on any righteous course to be taken, and it will be my great pleasure to join with them in endeavoring to accomplish the desirable work.—I do hope, in your good desires to heal differences, you will not create more. Yours as ever, J. MARSH.

"H. TANNER."

ANSWER OF BRO. TANNER.

"*Buffalo, Sept.* 18*th*, 1850.

"BRO. MARSH:—Yours of 18th date, (but should have been 17th, I suppose) is before me. I am yet unable to agree with you, respecting this matter. As regards Weethee, Needham, or the Church to which you allude, THEY now have nothing to do with the matter,—*they* have shown *their* hands, and the book they have published is public property, and I, or any other man, have full right to review them and answer their charges, by testimony rebutting all or any part of what they have said, without questioning them at all; and this is all I have proposed to do. The only question between us is—Are you willing your subscribers shall have our answer, and thus have both sides of the case before them, or, are you, as their guardian, determined they shall only have what *you* deem best for *them*, and thus set *yourself* over them to decide what is good, or what is bad, what they shall *believe*, or what *not?* We offer to furnish gratuitously, so you run no risk of our taking MONEY which *you may expect to get.* If your position is not a little popish, I would like you to define that power, and escape it if you can. The simple QUESTION IS, Will you furnish your list of subscribers, that Bro. Himes may send them his defence, and charges against him, gratuitously? or must you first inspect it, to see what is fitting for your servants to read?—Have you got them in such a place,—after you have

called upon them, apparently as the keeper of their consciences, to read carefully all the pamphlet, and so make up their minds, when YOU KNEW it to be a one-sided affair, do you, in the sight of God, *do well*, to refuse them the only chance which they can have to get the facts in the case. As to whether Bro. *Himes will* agree to THIS or not, with THIS *you* have nothing to do. I have pledged him as his friend, and if he disappoints me, the fault is *his*, not *yours*. Again I ask you to open the way by which this defence can be put in the hands of the brethren, *your subscribers*, and if it cannot be done, *I* shall feel under the necessity of publishing all our correspondence on this subject, in letter form, and *circulating it broad cast* in all our Western Conferences and Churches, till I can let them see what offers are made to enlighten them on the facts, they are so plainly asked by you to decide. If your subscribers are to be kept in the dark by you, when light is offered them, they *must* know it, if it is possible to inform them. As to my making more difficulty in trying to heal what now exists, let me assure you, Bro. Marsh, that I have none but the best of feelings towards *you*. I write plain, I know, and so I always have to you, and all others, and hope I always may when I write at all; but as you have so often said, when you have been at every throw tearing Bro. Himes in piecemeal, 'I have none but the best of feelings and kindest motives towards you and all;' so I trust you will allow *me*, though I do write plain, to say now to you, and with equal sincerity and truth, in which I have always hoped you have used it, (though both true, both of us may be mistaken in our zeal) *and I do most* sincerely pray that you may see the right, for you may depend I know more of this matter than yours, now before me, would lead one to suppose you think I do. Bro. *Himes will publish his defence*. The *question* is, *Will you allow your subscribers* to have it in full and free? or will you, as *self-constituted guardian* over *their liberties*, refuse to furnish the only means by which they can so receive it? Suppose you take the question in the way as above, Bro. Marsh, and how will it look? You know I love you equally as well as I love Bro Himes, only I think one *right*, and the other *wrong*, and want the facts out, so as to be judged by all. Please publish all the correspondence, and *manfully* publish your answer, and then I will be satisfied. Your subscribers can then speak for themselves, whether they want liberty or not; and if they do not, I am the last man to plead for it for them; for those who desire to be *slaves to another* in *body or mind*, should have the privilege. *Innocence* loses nothing by *investigation*. Again I ask, therefore, Will you publish all our correspondence on this subject, up to the end of this, with your answer? or shall I do so other ways? Please inform me by return of mail, or in your next let it appear.

"I remain yours truly, wanting nothing but honest facts for us to judge from. H. TANNER."

Here the matter rested until the appearance in the "Harbinger" of the garbled extracts from Bro. Tanner's letter of Sept. 14th. (See p. 223.) Seeing the injustice of that, Bro. Tanner wrote Marsh as follows:

"*Buffalo, Jan. 31st*, 1851.

"BRO. MARSH:—In reading your remarks on my certificate in 'Herald' Supplement No. 2, I can but think that you have knowingly held back part of the facts touching it, thereby giving a coloring to the facts to suit your version of the case. I propose to show in this communication the truth of my certificate, and ask a place for it in the 'Harbinger,' as a privilege due to every man on earth to answer when he is attacked, granted at least by men making no profession of godliness, and should occasionally be granted by those who do profess, unless their holy mantle can hide every kind of oppression. But to the work:

"First, I call for my certificate in 'Herald' Supplement No. 2, to be given in full. And those extracts from my letters to you and yours to me, as here pointed out, or the whole correspondence in detail, as you shall choose, and if I am by these convicted of falsehood, I will acknowledge or bear it; for as you say I am to be condemned by my own words, that is what I want, if they will do it fairly."

He then enumerated the substance of the correspondence which had passed between them, and requested that if he was denied a hearing in the "Harbinger," that his communications might be returned to him. Hearing nothing from Marsh for a week, he again wrote for his manuscript. The notice given to this will be seen by the following letter of Bro. Tanner.

"*Buffalo, February 14th*, 1851.

"J. MARSH:—In your last number I find a notice to H. Tanner, that you had taken a copy to send, but should not until you became more fully satisfied of the design of the implied *threat* in mine of the 8th ult. Why not publish the *threat* in full, and not make one yourself, for I made none? I said, 'If you intended the insult and injury, I knew what to do with it as well another;' and by this admission you did so intend it, and so you take my language as a threat. The iniquity be on your own head, where it belongs. But a copy of what, pray? I have asked for no copy,—I have asked and demanded that manuscript I sent you for publication, and by you not published. I want my own papers, if you please, and these I have a right to. It has come to rather a singular pass, if an editor of a newspaper can call a man a liar when he pleases, and garble his statements, taking from a preamble to a proposition two or three words, and calling that an explanation of his own language, when evidence to the contrary was in his own hands, and in the same letter from which the quotation was taken; and when asked to correct it, steadily refuse any satisfaction, and at the same time profess to be all love and Christian kindness, and disinterestedly seeking only for truth. Out upon such double dealings. Enough of it already has been submitted to. And now I wish to be distinctly understood by you, that I expect you to let my words alone, or else fairly represent me when quoting what I say; and if you do not, to correct when correction is offered you. This is honest and fair, as I conceive it. I expect to hold myself amenable to the law of honesty, and expect to hold you there, whether you like it or not. Others may allow you to ride rough-shod over them, if they choose to, but I shall not do it. I have charged you with wilfully misrepresenting me, and you have never denied it, but here in the notice now being answered, as good as acknowledged it. And this wilfulness towards me I have written to correct, and given you the privilege to publish what I wrote, or the whole correspondence from which you quote, if it suited you better, all of which you refused to do, thus adding a further insult to your first injury, in endeavoring to make me out a liar, to screen yourself for refusing to let the whole truth be known, on an impartial case, where you was professing the greatest disinterestedness imaginable. Now I am willing that my claims to be heard, should be judged of by three impartial brethren, and if they decide that in such a case I should not be heard, I will then let you alone; for if they could justify you, I should like to see it done; but to have you do this, and then coolly to suppress my manuscript given in answer, and all for dear brother sake, is more than I shall submit to. I want no such brotherhood, and shall submit to none such, come from where it will. A principle is involved here, which I shall not pass over, but claim my papers back, not copies. If you expect to misrepresent men, and have them tamely submit to it, you must select other material besides me; for I am the wrong man. You have no more right to my manuscript sent for publication, and by you refused, than to my pocket-book, if it came to your hands for a specific purpose, and you refuse to use it for such purpose; and you would have as good right to keep the last as to *copy the former even, much more to keep it*. It seems to me that your perceptions of common honesty have become rather tardy, or else I do not understand what is right. Now I hope there will be no further delay in sending my papers home; and I acknowledge no right in you to copy them, or to keep copies, unless you publish them (not a part of them), and thus do what you can to repair the injury you have done me. If you can justify

yourself in thus trampling on every feeling of Christian courtesy, *go on. I feel on this subject, and shall not willingly or easily leave it till justice is done, and the wrong righted.* Yours, H. TANNER."

Marsh still retained the communications of Bro. Tanner, and has made no correction of his misrepresentations.

CHAPTER XV.

Attempted bribery—Letter of Weethee and Needham to Elder Himes—Elder Himes' reply.

On the 10th of Dec. following, Elder John Craig had a singular visit, which we will permit him to relate in his own words:

"*Dec.* 18*th*, 1850.

"This is to certify, that in the afternoon of Tuesday, Dec. 10th, I was at the railroad depot in Natick, Mass., when the night train of cars came from Boston. As the cars stopped to wait for a train from Saxonville, a man stepped from the cars and inquired of a person standing by, if Elder John Craig lived about there. The man did not know. Hearing my name spoken, I stepped up and asked whom he was looking for? He said for Elder John Craig. I then told him that was my name. He grasped me by the hand, giving it a very hearty shake, holding on to it, and exclaiming, '*Bless the Lord, Bro. Craig! Bless the Lord, Bro. Craig!*' He then beckoned to a smaller person standing on the platform of the cars, who came up, and I was introduced to him, but not he to me. I asked them if they came from Boston? The taller one said they came through Boston. I then asked his name. He did not answer, but then asked, 'What do you think of Mr. Himes *now?*' I said, what is the matter? He asked, 'Have you not seen how he served Mr. Weethee?'

I told him I had read, as I expected, the whole of the affair; and I believed that Mr. Himes was as honest a man as walked the streets of Boston. They looked at each other and smiled, when the tall one said, 'Was'nt you sent on a mission to Nova Scotia?' I told them that I went there in the fall of '42, and came back in '43, [these dates were '43 and '44.] I think I said about April, '43. He then asked: 'Was there not $100, or $150, sent in to Bro. Himes to the office for you; and did he not keep the money, and send on to you some old books and papers?' I told him that Mr. Himes sent me a large box of books, amounting to $150 or $200, and some money; that after I returned, I think Bro. Himes told me that a few dollars were sent in by the brethren and sisters for books to be sent to me; that he and other brethren had helped me after I came back; that I believed the heft of the Nova Scotia Mission came principally from Bro. Himes; and that if they would go to my house and stop with me, I would show the invoices of books and the letter I received from Bro. Himes. He thanked me, his hand being still on my shoulder, and said they could not stop. Then, pressing his hand against my shoulder, he began to move one side. I followed him. When alone, he put his hand into his pocket and said: '*Bro. Craig, we have come considerably out of our way*, for we understood you had considerable sickness, and are poor, *and if you will just state to us that Bro. Himes received about $200 from the brethren and sisters, to be sent on to you, and that he sent some old books and papers instead, and kept the money*, I WILL GIVE YOU TEN DOLLARS.' I told him, *it was absolutely false*, and that if his mission was after me, he had found the wrong person. I told him I had received some help from the brethren and sisters, and that if he was looking for the Lord, he had better give up his mission.

"He then turned abruptly towards the cars, the bell then ringing, without bidding good bye or shaking hands. The smaller one took my hand and said, 'Good bye, brother,' but the larger one said, 'Come along; he is all on one side.' As the cars started I said to him: 'You and your money perish together.'

"I asked them their names twice, but could not learn them, and received no assistance from them."

This disclosure was as astonishing as anything which had transpired in this connection, and was evidence that no means would be left untried to carry their ends. Thus far it has not been possible to *satisfactorily* identify the *parties;* yet 'the hand of Joab' may be seen in the business. Six of Bro. Craig's family having been sick, he had been reduced to very low circumstances, and appealed to the brethren for relief. These men, or those who sent them, thinking to purchase him by the offer of ten 'pieces of silver,'—tempting him in his poverty, took the cars for Natick, Mass.—Bro. Craig's residence. At the time of their offer, he was destitute of money, and had in his house not wood, flour, or meat to last over another day, and knew not where to look for a supply. But he had grace to resist the temptation, and virtually to say to the tempter: 'Get thee behind me, Satan.' After the cars left, he called at the Natick P. O., and there found a letter from brethren in Worcester, enclosing six dollars.—That moment, Bro. Craig says, was one of the happiest in his life. He had refused to sell his conscience for money, when he was in the greatest need of it; and now he had been relieved for the time, without periling his soul. The satisfaction of that moment, was greater than all that those tempters have enjoyed since. God will not permit Bro. C. to suffer for that act of resistance.

On the 2d of Jan. James Lenfest came to the office, Elder C. being there at the time, and wanted a description of the men who went to Natick. Elder C. told him he would see it in the paper. Lenfest said it had been laid to him. Elder C. told him it was not him. L. then accused Elder Craig of having made the story up himself, and said, I accuse you of lying about it. Mr. Bliss, standing by, remarked: "Lenfest, you know that when you call Elder Craig a liar, you do not believe what you say." Lenfest turned and bringing his hand heavily on to the shoulder of B. said, "You are a liar." The cause of Lenfest's trepidation was afterwards learned, when it was ascertained that he had previously been reporting a similar story in New Hampshire.

Nothing direct was again heard from W. and N. till January 8th, when the following letter was received.—Had they desired an amicable adjustment, they would have refrained from the insulting allusions they have made.—Men wishing to heal difficulties always make their propositions for adjustment in courteous language. When they use insulting language, they show that what they wish is *agitation*, and not settlement. And therefore such propositions are entitled to no consideration.

LETTER TO J. V. HIMES.

"You are aware that the undersigned has [*have*] very serious objections to your past and present conduct, as connected with the Advent body. We felt it to be our duty to try you on certain charges: and, finding the testimony clear, and strong, against you, we withdrew our fellowship from you, and *published* the facts, in order to counteract the repeated misstatements you had circulated through the columns of the 'Herald.'

"Against this course, you protested very strongly in the 'Herald,' and soon after, you issued your 'Supplement.'

"In that you charge the undersigned with a conspiracy to ruin your moral character, and to wrest from you the 'Herald;' and attempt to clear yourself from every charge. You then began to demand a council, in the strongest terms; and clearly intimated, that unless we submitted to a council, we ought to be dismissed from the Advent body.

"We published our 'Vindicator,' in answer to your 'Supplement,' wherein we showed your document to be a tissue of falsehoods and misrepresentations. We also proposed conditions of investigation.

"You again published what you seemed to consider a refutation of the facts in our 'Vindicator,' and said you

would accept of our terms; but, in the same paper violated our terms.*

"Soon after, a friend of yours (Mr. Tanner, of Buffalo,) drew up articles of agreement, which would, in his estimation, secure, if signed, an impartial investigation of the points at issue.

"That document I signed, (J. P. Weethee,) the first of any, (Oct. 25th,) although the committee to select the thirty was composed of your personal friends.

"We did not suppose that they would decline; as you had always publicly manifested such a strong desire to have an investigation of the difficulties, before an impartial committee, and as those who had the control of the whole matter, were your particular, and among your 'tried friends,' I had not the most distant thought that they would refuse to serve on such a committee.

"We signed that document under the full conviction, that if you sincerely *wished* what you professed, there would be an impartial investigation of all matters at variance between all parties.

"After you had learned, that we had signed that document, you ceased to publish anything more on the subject in the 'Herald;' but stated to your readers that a 'right verdict had been pronounced by honest hearts;' and requested your friends to 'withhold further expressions in reference to it.'

"That committee, who were your intimate and personal friends, after a delay of one month; and after spending days with you, declined acting in the capacity designated.

"Their reasons for declining any action, too clearly showed to our minds what we had before suspected, that you would never submit to an impartial investigation of the difficulties which so seriously threatened a division of the Advent body. We lay the blame of this failure on yourself. In this, however, we may be mistaken.—

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* One of their conditions was, that Elder H. should not do what they were then doing—viz., publish anything more till an investigation. Showing up the vindictiveness of their "Vindicator" was a violation of *their* conditions!!

We see it stated in the last number of the 'Herald,' (Jan. 4) that 'we (you) acceded to *every condition* required of us (you) by the committee, who undertook to secure a settlement of the matter. The failure was not our (your) fault:—the representation to the contrary is in keeping with the rest.' As you well know that it was not the fault of the undersigned, you throw the blame on the committee, composed of your 'tried friends.'

"That there may, hereafter, be no failure of an impartial investigation, through the declining of a committee, the undersigned propose to you the following:

"1. J. V. Himes shall select three persons, and G. Needham and J. P. Weethee shall choose three; and these six shall agree on a seventh person, who shall be chairman of the committee, and have the casting vote.—He shall be chosen with a view to an impartial investigation of all the difficulties.

"2. This committee shall have power; 1st, to fix upon all the necessary conditions, for an impartial investigation of the whole matter; whether it be by necessary alterations in the former conditions, signed by us, or, by drawing up a new document; and in every point to act *for* the parties concerned. 2nd. This committee shall have power to appoint the investigating committee, or jury of reference, to sit in the city of Boston; determining their number, and attending to all matters necessary to said investigation; and shall appoint the time and place of the investigation aforesaid.

"You will please inform us at the earliest possible date (by the bearer of this note, if convenient) whether you will accept of the terms above stated, that the committee may be appointed immediately.

"As among those of the early Advent ministers, who have adhered to the great principles of the Advent doctrines as taught in the word of God, we feel that our own interests, and those of the cause at large demand that such an investigation should take place at the earliest date practicable. J. P. WEETHEE,
"*Boston, Jan. 8th,* 1850. G. NEEDHAM."

REPLY OF ELDER J. V. HIMES.

"*To Elders J. P. Weethee and G. Needham:*

"SIRS:—A communication over your signatures, dated Jan. 8th, was received yesterday. In it you request a reply to a proposition to attempt the adjustment of certain matters therein referred to. You are not ignorant that for more than a month past, arrangements have been made for a meeting at Auburn, N. Y., on the 15th inst., and of my intention to be there present, and for which, my appointments already made, compel me to leave the city this P. M. Why you have delayed a proposition till the eve of my departure, is not explained in your communication. Knowing that you have had no cause whatever for the strange and wicked warfare you have so long waged, your proposition coming at the present moment, has the appearance of being made, for the purpose of detaining me from fulfilling my appointments, or else to get a refusal to submit to a reference, when to submit would derange my plans, that you might make capital out of such refusal.

"As Nehemiah could not come down from his work on the walls of Jerusalem, to meet Sanballat and Geshem in one of the villages in the plain of Ono, to investigate false reports which Gashmu had circulated among the brethren to his injury, because he was doing a great work, and could not suffer it to cease; so am I compelled to continue about my 'specific work,' and for the reasons given by Nehemiah: viz., because 'There are no such things done as thou sayest, but thou feignest them out of thine own heart:' and because you 'thought to do me mischief.'—Therefore, all future efforts at adjustment must be so *timed*, that the work of the Lord shall not be impeded thereby.

"Was there evidence of a disposition on your part, to adjust *equitably* the unhappy difficulties to which your communication makes allusion, it would be a pleasure to accede to any honorable arrangement. Without such evidence, there can be no assurance that any effort would result otherwise than in a fruitless expenditure of time and money. Therefore, before an answer can be returned to your proposition, it will be necessary, first, to learn what is proposed to be accomplished by a committee of reference. The history of your past course, and the tone and misrepresentations of your present communication, render this the more necessary.

"You are not ignorant of the nature and object of the conspiracy in which you have been detected;* of the falsity of declarations you have made derogatory to my character; or the ungentlemanly and unchristian course which has characterized your warfare. You know with what unwearied patience those, who were then mutual and equal friends, labored to effect terms of settlement, and how disheartened they turned away from you when they had fruitlessly plead with you to submit to an impartial investigation. You have not forgotten how you persevered, contrary to the advice of mutual friends—in defiance of every principle of honor and righteousness, setting yourselves up as judges in matters of your own preferring, assuming yourselves to try me on charges of your own coinage, and then publishing your decision as that of a body which repudiated your conduct. You know that having exhausted all the means by which you hoped to procure my destruction, after you have published your slanders, and all you could say and adduce in their support and your own defence, broad-cast to the world, that they have been met and refuted; and that the brethren at large are in possession of the facts and arguments on both sides of the question, that would have come up had there been an investigation before a committee; and they are consequently as able to arrive at a righteous decision. You know that refusing an impartial investigation, you chose to take the case into your own hands, and to appeal to the public; and that having listened to that appeal, the brethren at large have rendered a verdict against you. You have not forgotten that you have virtually excommunicated and disfellowshipped them as well as me from association with you; that you have done your best to distract and divide, and have drawn off as many as you could make your partizans. After all this, you must be aware that you have ceased to be entitled to the Christian courtesy and regard which you have forfeited; that you can no longer claim as a right, what you have so often scornfully refused,—the submission of your pretended grievances to the brethren:—and you cannot expect such consideration, without giving evidence that there would be no obstacles interposed by you to a righteous decision, and that you are prepared to submit to, and abide by, the decision of impartial umpires.

"The question has now taken such a shape, that I have ceased to have any personal concern in it, and am only interested as the purity and good of the Advent cause is affected. I have therefore now no more voice in the question of a reference, than any other prominent member of the body. After the failure of past efforts, I shall waive all personal feeling, and be guided in respect to a reference, by the judgment and wishes of those to whom the cause is equally dear. And although I have ceased to regard you as worthy of consideration, have lost confidence in your piety, truthfulness, and integrity, and see not how any professions of penitence and humility can give assurance that you would not continue in your 'secret workings' as before, yet, if the brethren shall deem you worthy of further hearing, *I shall make their wishes my own.*

"At present, there is a want of evidence of sincerity and purity of intention in your proposition. To say nothing of other misstatements in your communication, you represent that I '*began* to demand a council' *after* the publication of the 'Supplement;' when you well know that the efforts for a council date as early as the Conference in May, and that after I was compelled to meet your appeal to the public by a like appeal, and issued the 'Supplement,' I ceased to urge a council—being convinced that it would be useless. All subsequent efforts have been made without my request. You represent me as ceasing to publish on your warfare *after* I learned that 'we (you) had signed the document,'—made without consultation with me by Bro. Tanner. You are not ignorant that the number of the 'Herald' to which you make reference, was printed on the 31st of October, and consequently prepared some days before, while one of you did not affix your signature to the document till the 5th of November. And you also know that in the 'Supplement' I requested the friends not to make reference to it in their communications; and had arranged before the appearance of Bro. T.'s document, to exclude reference to it in the 'Herald.' You represent those who have before interested themselves to adjust this business, as being particularly my friends; when you know full well that they were, and would have continued as much your friends as mine, if you had proved yourselves equally worthy of their regard and confidence. And you represent the failure of that effort as resting on myself, or the committee; when you know the committee have signified to you the reasons of their declining to act—viz., the unsatisfactory nature of your replies to their interrogatories.

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* See Needham's first letter, p. 61'; Elder Osler's testimony, p. 73; Weethee's first letter to Elder Mansfield, p. 96; Needham's second letter p. 75; third letter, p. 110; Weethee's statement to Elder Jones, p. 140, &c.

"In addition to these, the *tone* of your letter does not indicate a desire to adjust matters—such as is required from persons occupying your position. You characterize as a 'tissue of falsehoods' a publication containing the testimony of those whose characters are above reproach; to say nothing of copies of your own secret correspondence—which you had begged to have burned, and for the exposure of which you threatened the law.* You

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* "Bro. Mansfield, *my dear brother*, I want you to do me the *favor* to BURN *every one* of the letters I have written to you of late—i. e., the *three last*, that there may not be a VESTIGE of EVIDENCE that I have written to you on the subject. I do not fear you will divulge it, but you will thereby relieve yourself of all difficulty if you should be catechised...Put yourself out of the reach of temptation and do me a favor. ..Now, brother, *burn them at my solicitation*, and I will be obliged to you."—*N.'s 4th Letter, May 25th.*

"I request—1st, that my *three first* letters relating to this matter, be *returned* to me, immediately. The others, you need not return, unless you choose. But I forbid your giving up, or allowing of the publication of one word of them, to any person or persons, in any way whatever. *I hope you have not already done it, but if you have, you will be responsible for it.*

express your conviction of my not wishing an impartial investigation; which is entirely inconsistent with sincerity on your part in the proposal, and shows that you only make it *when you believe it will be rejected*. When I became convinced that you feared nothing more than an investigation, I ceased to press you to such—believing that to attempt it would be a mockery. These things, with your declarations that if you could not carry the body with you, you should carry all you could,* that no investigation would change your feelings or purpose;† with the fact that you repeat the last in connection with your proposal in the "Vindicator"‡—which you took no subsequent steps to carry into effect—have led the friends to believe that you still intend to be your own judges in the case; and that you only seek a present investigation because of your past defeat—determined still to continue in your present course.

Therefore, before your proposition can be replied to, it will be necessary to learn whether it originates in a desire on your part to heal the bleeding wounds of the cause, to right all wrongs you may be shown to be guilty of, sincerely desirous of an adjustment of the matter,

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"2. *I think you had better go to some attorney*, in whom you have confidence, and lay the matter before him, without mentioning names, so as to act understandingly: for if private correspondence, and that too of the most strictly confidential character, can be published to the world, with impunity, whenever, in the judgment of the repository of it, it is proper, you had better know it; and if NOT, *you had better know it.*

"I must be very brief on many points in your letter.

"1. From the tone of your last letter, I saw you were beginning to take ground against me, in your own mind, and I thought it better to write no more under such circumstances. True, you wished me to write again; so you did when I wrote the first, and had I been as cautious then, you would not have had a *confidential* correspondence to hand over to a council.

"As to COUNCILS, *the laws of Massachusetts* will protect me from all such self-constituted tribunals. They recognize my relation to the church, or any other association, to which I voluntarily give my name: But they say to all intruders of that kind, 'Let alone!' You will therefore understand, that if those for whom 'the law is made' (Rom. 13) do not incur its penalty, it willbe from clemency."—*N.'s 6th Letter to Elder M.*

* See p. 200. † To H. Tanner.

‡ "If brethren suppose that *any decision of any council, whatever*, can annihilate our senses, and make us believe contrary to our senses, and restore our confidence in him, we wish now *to undeceive them.*"—*Vindicator, 3d col.*

willing to abide the decision of impartial examiners, to freely confess wherein you may be shown to have done wrong, and to forgive where a like confession is made; or do you wish to improve such a reference to relieve yourselves from the odium your course has involved you in, to get what advantage you may, to embitter and draw off as many as you can, to use what advantage you may gain, in the furtherance of selfish ends, and, if defeated, to fall back into your present position? I will therefore propound, with others, the questions of the committee, to which you returned such unsatisfactory replies:

Do you propose, if arrangements are carried out, to act in union, and feel in harmony with the parties involved; and that your affections and aims shall be one with theirs?

Are you prepared heartily to make the judgment of impartial umpires your judgment in the case, and to abide by their decision?

Will your friends bear one-half of the necessary expense which may accrue?

Also, whom do you propose to select on your part as *impartial* referees?

It would not be proper for any to be selected by either party, who would be obnoxious to the other. Those nominated by either, should be submitted to the consent of the other. You will understand that those who are personally implicated with you, like Lenfest, White, Marsh, J. Turner, Batchelor, and others, are disqualified for such reference. Also on my part, it would not be proper to select those established friends of the cause, whose well-meant efforts to produce reconciliation have been met by the taunt that they are, peculiarly, my friends; or those who, coming up to our annual conference have been stigmatized by you as my special friends, and as having been induced to come by the expenditure of money, &c.* And therefore, while there are hundreds

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* "The article headed 'More Secret Workings,' was a TOCSIN for *his special friends* from all quarters to gather around him. How much of the Advent *funds* were *expended* in collecting this full assembly [the first

of high-minded and impartial men, by whose judgment I am ready to abide, I know not that you would consent to any whom I might select, or that you would be likely to select those in whom the brethren have confidence.—Whether there is a probability that this obstacle may be removed, will be seen by the nomination you may make.

A letter answering these inquiries, and proposing your referees, sent to my office, will be duly forwarded to me. I shall take measures to lay the correspondence before the brethren, and if they are satisfied with your reply, and that good will result, I shall be happy to accede to any equitable arrangement. I shall learn their judgment by the response they may make, and shall conform to their wishes. If favorable to such reference, the arrangements will be consummated on my return from the West. J. V. HIMES.

"*Jan. 10th*, 1851."

No reply was sent to this by W. and N. Of course no assurance has been given of purity of motive in sending their communication. Their spirit at that time is seen by the following:—

"*Boston, Jan. 15th*, 1851.

"This certifies, that in conversation with G. Needham on Monday, the 13th inst., at Providence, he said he knew J. V. Himes to be 'a base and consummate hypocrite,' that he (N.) was not sorry for anything he had done, and that if J. V. H. did not repent, he '*should pursue him with a relentless hand to the judgment!*'—That if he did not repent, there was no salvation for him; or else there is no judgment, and that the Bible is

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conference] in Boston, I say not. It has come from the office that this affair has cost over $1500..That this was a conference of Elder Himes' special friends, we have from his own lips."—*Pam.* p. 26.

"This conference [the 2d one] was formed, as to its leading power, of the devoted admirers of Elder Himes."—*Ibid*, p. 39.

"The Boston [first] conference was composed of his *tried friends*, drummed up from the various churches, and I was treated more like a dog than a brother."—*2d Letter of W. to Elder M.*

"If you can come, [to the Boston conference] do so. I subscribed $2 to the Mission fund which is not yet paid, and you shall have *that* towards your expenses."—*Needham's 3d Letter to Elder M.*

not the word of God. He called Elder Mansfield 'a liar,' 'a traitor,' 'a Judas,' and 'no better than Benedict Arnold,'—saying, 'put him down in the category with Judas, and let him go to his own place,' with many other similar remarks. I. R. GATES."

The whole previous and subsequent course of the parties indicates that W. and N. did not wish an adjustment. Weethee immediately forwarded their letter, sent to Mr. Himes, to the "Harbinger," where it appeared in connection with Mr. Himes' reply, in the paper of Jan. 18th.—Before W. received the answer, he had arranged to send his communication; for after apparently finishing his letter to Marsh, he abruptly begins again: "Dear Bro. Marsh, I have just received Mr. Himes' answer to the above," &c.—showing that he was much disappointed that any answer had been sent him. W. and N. had also arranged to have a meeting of their party on the following week, and doubtless wrote their letter to Mr. H. to use, in case it should not be replied to, on that occasion.

CHAPTER XVI.

Meeting of the conspirators and their sympathizers at Cochituate Hall—They organize under a separate party—Conference at Auburn N. Y.—Mr. Marsh goes there with a party and attempts to defeat all action—Conference at Salem—Weethee, Needham & Co. attempt a similar work there—Are rejected as members—Reasons for their rejection.

In accordance with their previous arrangement, Weethee's party issued the following advertisement in the Boston "Daily Mail," of Jan. 15th:

"SECOND ADVENT MEETING AT COCHITUATE HALL.—'The Union for the propagation of the Everlasting Gospel,' will meet in the Cochituate Hall, on this, (Wednesday) evening at 8 o'clock, where addresses, showing the nature and design of the 'Union,' will be delivered.—Public invited—seats free."

The "Gospel" propagated on that occasion, as is asserted by some present, was principally abuse of the "Herald" office, Mr. Himes, &c. One of the speakers declared that the latter was worse than Hull Barton; and the expression was approbated that they "ought not to eat, drink, or sleep till they had done all they could to kill the devil."

At this formidable meeting there were present, Weethee, Lenfest, Needham, J. S. White, and E. Bellows; besides the following persons, the most of whom were members of Weethee's meeting, and unknown elsewhere: W. C. Stone,[*] M. Burlin,[*][†] H. W. Chase, Wm. Ricker,[‡] Thomas Allicott,[§] J. G. Hamblin,[§] L. J. Seavy,[§] A. Stone, D. Hoyt,[†] S. D. Ostrander,[§] M. Wood,[§] Geo. Peirce,[‡] J. J. Dadman, S. Mills,[§] H. Thompson, S. A. Porter,[§] S. Hamblin.[§]

They organized under the name of the "Union," a party separate from the Adventists, and appended their names to a circular, which they sent forth to the brethren, soliciting donations, &c.

Mr. Marsh, having repudiated the views taught by Mr. Miller, embraced strange notions respecting the age to come, and seeking to distract the Adventists by those questions, those who adhered to their original position were desirous of consulting respecting the objects of their hope. In accordance therewith a call for a meeting of such at Auburn, on the 15th of Jan., was published in the 'Herald,' and a meeting of such was there held. J. Marsh and others, who opposed the views of Mr. Miller, were no more embraced in such a call, than infidels would be in a call for the assembling of believers in inspiration. Yet he was promptly on the spot, with as large a party as he could assemble, and who did all they could to oppose the Conference and prevent its doing any thing. He opposed all their doings, and protested against their address and its publication—although a large part of it consisted of extracts from what he had himself before published! That the Conference did anything, was not owing to any forbearance of his, but from his inability to prevent others from pursuing the dictates of their own judgments, and to compel them to submit to his own.

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[*] These went off with Clayton's secession.

[†] These left the Adventists when Starkweather seceded.

[§] These went off with Weethee's secession.

[‡] These live out of Boston, and the other four are unknown to the writer.

A similar meeting had been recommended by the Essex Conference, as early as the 14th of Nov. 1850, which proposed that a general Conference of Adventists from the various parts of New England be held at a suitable time and place, for the purpose of "general union and co-operation of Adventists throughout the country."—This call being promptly responded to, over their own names, by the prominent persons connected with the cause, the meeting assembled at Salem, Mass., on the 25th of Feb. 1851.

As the call embraced only those "Advent ministers and Churches in New England, who are united in the principles of the original Advent faith," it was hoped that those who had avowed their determination to crush the "Herald" office, the organ through which the call was made, and who had organized a separate union of their own, would not intrude themselves as members with those they had virtually excommunicated. It had been, however arranged by Weethee & Co., that what J. Marsh had attempted at Auburn, they should attempt at Salem; therefore, bringing all they could from Boston, Providence, &c., when it was "voted that a committee of five be appointed to receive the names of those persons who sympathize with and fellowship the calling of this Conference and the OBJECTS for which it was designed," the following paper was handed in:

"We desire to be members of the Conference under the call for the same:—(Signed) G. Needham, Albert Anthony, Caleb Thompson, Sidney D. Ostrander, J. Lenfest, Allen Stone, E. Haskell, H. W. Chase, J. G. Hamblin, Samuel Mills, J. P. Weethee, David Hoyt, S. N. Kent,* Charles R. Broadbent, John I. Sweet, Wm. Churchill."

When Needham handed in the list of names, he was told that they were not embraced in the call, and could not be received in that form. In the afternoon, Needham broke in upon the doings of the meeting with the demand that he and his party be received as members. He was told that his course had been such that the brethren had lost confidence in his moral integrity, and could not associate with the false accusers of their brethren, without evidence of penitence. He and Lenfest persisted in interrupting the meeting. When told by the President that they were out of order, and to be seated, Lenfest replied that he should not. He took a stand in front of the President, and before the audience, when it was found that the whole interest of the meeting was to be destroyed unless some protection was interposed. One brother, seeing their object, quietly stepped out and soon returned with the high sheriff, for whose services the Conference had no use, who seated himself and listened to the doings of the Conference—proving himself a terror to evil doers, so that no farther trouble was experienced from them. The prompt rejection by the Conference of the conspirators, saved some of their associates from Hartford the trouble and expense of coming on to assist in breaking up the meeting; as one of their number afterwards remarked, "that a telegraphic despatch" informed them "that there was no use to come to Salem, for nothing could be effected."—(See letter of Elder Osler, in the "Herald" of May 3d, '51.) The following day the Conference adopted the following resolution as expressive of the reasons of their action.

Whereas, we were compelled yesterday to reject as members of this conference a list of names presented by George Needham, including his own, J. P. Weethee, J. Lenfest, and others, therefore to prevent misrepresentation,

Resolved, That the reasons for rejecting them were the following:

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* This brother said his name was put on that list without his consent; and he was received as a member of the Conference.

1. Their "secret workings" against some of the principal brethren and the interests of the Advent cause.
2. Their going out from us, because they were not of us, and could not carry out their malicious designs.
3. Their trying and excluding a brother in his absence, under the name of a church that repudiates them and their actions.
4. Their slandering, in their publications, the Boston Conference, the members of which mainly compose the present one.
5. Their sympathy and co-operation with those who have turned aside from our "specific work," to questions and measures which distract and divide the body.
6. The opposition they have kept up, and often and openly avowed, and acted out against the united interests of the cause, and brethren generally.
7. Because no confession, repentance, or disposition, has been shown to honorably settle or adjust the difficulty, when repeatedly offered and urged by conferences and individuals.

Thus they could not honestly or honorably come under the call of the Conference, or the resolution of the Conference, they having said and published, that they had no fellowship with many of its members. Therefore we could have nothing to do with them till penitence and satisfaction be given for the past. Yet, if any were rejected in the list they handed in, who wish to be with us in true Christian fellowship, we shall be happy to receive them separately.

Weethee, with his usual faculty of representation, gave an account of his rejection in the "Harbinger" of March 8th, and mourned bitterly that "We [they] were there the whole day, without being spoken to by the rulers of that sect, or even invited to take a morsel of food, and after the close of the session, ordered out of the house like dogs to take street fare or return home. We chose to return, and landed in Boston that evening, bidding a *final adieu* to the secessionists."

CHAPTER XVII.

The sympathizers of the conspirators call a Union Conference at Rochester, and one at New York—The elements of that union—The object of it—Turner's charges against Needham and others on his trial—Concluding remarks—Subsequent proposition—Reply.

Having lost all hope of effecting anything among the Adventists, their next move, like that of Starkweather, was to call another:

"UNION CONFERNCE,"

at which to unite all the disaffected elements they

could assemble. This was held at Rochester, N. Y., on the 9th of April, 1851. It does not appear to have been much of an affair, if the names of those who took a part in it, and the reports of its doings in the "Harbinger" of April 19th, and private communications, are any indication of its character. All who are there noticed as taking any part are, J. P. Weethee, the prime mover in the wickedness here delineated, and whose Conference it appeared to be, J. Wilson, J. B. Cook, J. Wendell, L. P. Judson, J. C. Bywater, E. Hoyt, J. Marsh, J. Dingle, O. R. L. Crozier, G. A. Avery, I. S. Bullard, W. Brown, J. I. Ongly, J. N. Loofborough, Hahn, Bond, Higgins, Dillabough, Orton, Ruggles, Crawford, Curtis, Stanford, (initials not given) C. Boughton, and P. A. Smith; of whom only *three* persons are recognized as having been present at any of the annual Conferences for the last five years, one of whom, J. Marsh, is an ardent hater of all Conferences, (see p. 38), and whose former fraternal relations are shown when their meeting at New York is noticed. Of the eight sermons, four were preached by Weethee, which shows whose party were there assembled. A fraternal letter was received from G. Needham—directed to the very "*et id omne genus*"—over whose "fooleries," in connection with the "snakeism" of the one who presided, he was so "grieved," (p. 49.) This letter caused some sensation. Its reading was strongly protested against by Bro. Orton. Mr. Marsh thought it had better be referred to a committee, who reported at the close of the afternoon service that it was incompatible with the call of Conference to read it, in consequence of a sentence in it referring to the Eastern difficulties, and an extract from a letter of Elder Robinson, who speaks of the "odds and ends," who were endeavoring to coalesce. Their report was overruled, and the letter was read. When it appeared in the "Harbinger," a line of *stars* was substituted for the objectionable paragraphs.

The principal topics discussed by them were the beauties of union, (of such discordant elements of course) and the evils of creed-making—many of them taking it for granted that continually changing one's opinions, and to-day renouncing as fables what was received yesterday as truth, and being prepared to do the same to-morrow, with what is received as truth to-day, is evidence of progress. Mr. Bywater was in favor of letting "creeds go to hell where they belonged." He neither believed in creeds or in imputed righteousness—saying: "I know nothing about imputed righteousness—don't believe Christ has any more than he needs himself—with all deference to my blessed Master"!!!

Those who met at Rochester, having arranged another

"UNION CONFERENCE"

at New York on the 23d and 24th of April, where they hoped to get a more full assembly of the disaffected, they voted that J. B. Cook be appointed to write "a letter of fraternal sympathy," to be read to *themselves* when they should there assemble.

They came together at New York, according to their previous arrangements, and organized by calling Mr. Doolittle to the chair. He is the leader of a party of seceders, known in New York as "Dr. Doolittle's folks," who meet where S. S. Snow held his meetings when *he* first seceded.

There were present, with others, the same leaders who had met at Rochester. Among them as actors were some who had never associated with Adventists; and others who had left them years ago. There was Elder H. Grew, who had never attended one of our annual Conferences; Geo. Storrs, who renounced Mr. Miller's views more than six years since*; J. Wilson, whose views Needham stigmatized as "snakeism," (p. 49); J. Marsh, who said to Elder Mansfield, so late as December, 1850, that he had "no more confidence in Needham and Weethee than he had before" (see 2nd Sup.); J. P. Weethee, who said to Elder Boyer that he "had no confidence in Marsh as a Christian—that he was not honest in the course he pursued, and was a great fault-finder," and that "he had no confidence in him or in his paper"—(p. 47); L. Boutell, who united with Starkweather in the calling of his famous "union conference"—(p. 13); F. R. Mayers, who was one of Starkweather's assistant preachers, at Boston, after his secession in '44, and was one of Needham's chief supporters at Worcester; Mrs. Woodruff, a fanatic, who has never been recognized as an Adventist; Esq. Reed, who came up suddenly last year, by some disquisitions on chronology, which contained glaring perversions of various authors, that must have been the result of gross ignorance, or design—(see "Advent Herald" of Aug. 10, 1850); B. Matthias, the joint publisher with S. S. Snow of the "Jubilee Standard," when they seceded, (p. 19); L. P. Judson, who wished for a committee to investigate the course of Mr. Bywater—(p. 53); J. C. Bywater, who, in the P. S. of a letter to the "Herald" office, dated Aug. 1850, wrote: "As to Judson, I am not surprised at his course, I know him of old, he is

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* He said two years since: "It is true that we were drawn into Mr. Miller's theory for a time, but renounced *all* his *peculiarities* more than four years ago; and some of them more than five years since; and have had *no connection* with his peculiar views for *more than four years* past; the *leaders* in that system are among our opposers."—*Examiner, May*, 1849. Yet he was one of the leaders in this mixed company.

The following were the "peculiar" views of Mr. Miller, which Mr. Storrs boasts of having repudiated, and the repudiator of which is now found in the arms of Marsh, Cook & Co.:

1. The regeneration of this earth by fire, and its restoration to its Eden beauty.
2. The personal advent of Christ at the commencement of the millennium.
3. His judgment of the quick and dead at his aopearing and kingdom.
4. His reign on the earth over the nations of the redeemed.
5. The resurrection of those who sleep in Jesus, and the change of the living saints, at the Advent
6. The destruction of the living wicked from the earth at that event, and their confinement under chains of darkness till the second resurrection.
7. Their resurrection and judgment, at the end of the millennium, and consignment to everlasting punishment.
8. The bestowment of immortality, (in the scriptural, and not the secular use of this word,) through Christ, at the resurrection.
9. The new earth the eternal residence of the redeemed.
10. The termination of the prophetic periods about 1843.

Neither of the above views was original with Mr. Miller; nor can one more than another of them be said, to have been "peculiar" to him; for his belief of them all (excepting the last) was equally strong. Mr. Storrs cannot say that the last of the above list was the "peculiar" view he repudiated, for Mr. Miller always admitted that he might be mistaken in that.

a snake in the grass;" S. C. Chandler, of Troy notoriety; J. B. Cook, the co-worker with Jacobs and Pickands, and the promulgator of various curious puerilities—(p. 22); G. Needham, who was "satisfied that Marsh was a hypocrite, that he was a consummate ——, and really feared that he was a Jesuit," and who regarded "Cook, Turner, *et id omne genus*," as abounding with "fooleries," and the latter as impudent as S——, (p. 49,) who was exceedingly virulent against Turner, and was the principal witness against him on his trial for slander and falsehood (p. 35); J. Turner, who was wont to complain bitterly of the "meanness of Marsh," and whose fraternal relations with J. S. White, have not been the most loving, and who brought a charge against Needham for slander;* J. S. White who was crowded out of Hartford by the influence of Turner; L. S. Luddington, who assumes the sobriquet of the "Missionary from the East;" Elder H. Jones, who has not been with us for six years; J. W. Britton, G. A. Avery, M. Bachelor, H. Heyes, Minor, Bradley, Babcock, Cherry, W. S. Campbell, E. Hoyt.

Besides the foregoing names, no others are given in the "Harbinger," as having taken a part in its doings—excepting one brother from the West. He found himself among them without fully understanding their character. But on listening to their speeches, he says he recorded seventeen different notions, which were advocated during the meeting, and which opened his eyes respecting them. The views there presented corresponding in number with the seventeen different papers received by Mr. Miller in one week, advocating opposing views, (pp. 20, 24), identifies them with those whom Mr. Miller repudiated. By a comparison of the names of the speakers with the names of those at the several annual Conferences, as reported from year to year in the "Herald," it will be seen how few of them have been there present, and how little the cause has suffered by their secession. Considering the former relation of the several parties, they doubtless wondered, if they did not sing:

"From whence doth this union arise?"

The object of the meeting is now no mystery. They call it a "union meeting." It was indeed a union of strange elements. It was such a union as was formed in Jerusalem on the day of the crucifixion, when

PILATE AND HEROD WERE MADE FRIENDS;

for like them, the parties to this union "were before at enmity between themselves"—Luke 23:12. Agreeing in no common principles of Biblical exegesis, teaching divers discordant notions, and heartily despising each the character of the others, what can have called them together? Hard and grievous things have they spoken of each other, and they have applied the vilest epithets.—What then has produced this sudden love in bosoms before so full of hate? It is evident:

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* The charge preferred by Turner against Needham, was on the trial of the former (p. 35), at which time he preferred charges against Messrs. Himes, Pearson, and Needham. As Turner now denies that formal charges were to have been then preferred, the evidence will be given in his own words, taken from the minutes of the council:

"*Charge of J. Turner against G. Needham*:—'That G. Needham has unjustly circulated evil reports in relation to J. Turner.'" Verdict—"Not sustained."

"*Charge of J. Turner against J. V. Himes*:—'That J. V. Himes has brought up matters of difference between himself and J. Turner, after those matters of difference were once settled by the parties concerned.'" Verdict—"Not sustained."

The council also decided, that "In relation to the matters of difference between J. Turner and J. Pearson, jr., brought before us, we consider J. Pearson an innocent man."

The foregoing, with the decision against Turner, (see pp. 35, 36,) was signed by all of the council, after which was affixed the following:

"We mutually accept the above report of the council. JOSHUA V. HIMES, J. PEARSON, JR., JOSEPH TURNER, G. NEEDHAM."

On the 4th of June, 1849, Turner wrote to the above parties as follows: * * * * "I am satisfied, from the facts and explanations which came out during this mutual investigation of our difficulties, that in the things which appeared to me to be an attempt to effect the injury of my character, I was mistaken; and inasmuch as I have injured you while acting under this mistake, I humbly ask your forgiveness, individually, the forgiveness of all the committtee, the church, and the forgiveness of our Saviour, for all that has been wrong in me touching the whole affairs of this trial. I will endeavor to avoid anything of the kind in future."—
(Signed) "JOSEPH TURNER."

It should be remembered, that several of the council were personal friends of Turner, and were only compelled to their decision by the force of facts; and they since are of the same opinion. When the chairman of the council pronounced their decision, most of the members were moved even to tears—so gladly would they have cleared him, if they could.

1st. This union cannot be found in a union of sentiment, for their diversities of views were acknowledged by themselves in debate to be of no small magnitude.—Their file-leader, Marsh, had to caution them frequently against permitting their remarks to "assume the character of debate," lest it "disseminate feelings of discord among them," and sever "the peaceful union which then existed in their midst,"—as though a peaceful union could be thus severed! Needham wished to have it known, that there were united "men who believed in the return of the Jews, and those who believed to the contrary, those who believed in the 1000 years past, and vice versa," and that they could "harmonize cordially." He thought they should not pout like children, and appear ticklish, because some run across others' tracks. Mr. Wilson's "snakeism," Turner's "impudence," and Marsh's "jesuitism" and "hypocrisy," with the sundry "fooleries" of the "*et id omne genus*," whom he was wont to cheer on with "go it, cripples," are now no obstacles to his loving co-operation with them. Chandler could say "I am not a believer at all in the points brought up by these brethren and never shall be," and while he wished a certain subject might "be dropped entirely, as he was afraid that the harmony and union of the meeting would be endangered by discussing it," he had "no fears of being divided by the weapon of the meeting." Turner could say "I suppose we shall dwell till night on subjects which are very diverse," and "my views can no more harmonize with yours, than I can become a black-man," and yet love them just as well, though he hoped they would avoid alluding to what would hurt each other's feelings. Matthias "considered most of the points advocated by Mr. Miller as false and erroneous," but was in full fellowship with them. Turner's thousand years in the past, his ancestral fallen angels, and meanderings of the dragon; the age to come of Cook and Marsh, who stigmatize the view of Turner as the Catholic one; the spiritualism of Matthias—sentiments diverse from each other, could all coalesce in that "peaceful meeting."—They could even do what Marsh, only a few weeks previously published as evidence of popery—resolve that they do not fellowship certain views, as in the following resolution:

"*Resolved*, That the views as presented by Bro. Reed on the 2300 days, are not the sentiments of the members of this Convention, but are peculiar to their author."

And yet all was in union. Their meeting was not therefore for the purpose of promulgating any religious truth.

2d. They did not meet to disseminate their discordant views by any special means. For while they were in favor of operating with a tent, Turner said, to his certain knowledge "the tent enterprise has been the fruitful source of division and distraction, and I have proof of it on this floor—it having been managed on strict sectarian rules." He said he "referred to no man, and if Bywater is not guilty, he will not take it." Judson testified that the tent measure tended to discord and division, permitting some men to rule others. Marsh thought that those who wished to start a tent should do it on their individual responsibility—that if they began to act as a body (*i. e.* to act together) in one thing they would in another. It was the same with the publication of tracts. Turner thought they had been a source of discord among them. He said, "I write tracts; Bro. Needham writes tracts; so does Bro. Marsh; but unfortunately the brethren's judgments are so shaded by the *gold* they expect to receive, that they expect no tract ought to be circulated but theirs." Judson was not willing to have men decide what tracts should and what should not be circulated.—And Marsh thought everything should stand on its own merits. Matthias was of the same opinion, that individuals who erected tents, and distributed tracts should do so on their own responsibility. As they had no union of sentiment and could not agree to speak the same things, they came to the conclusion not to act in a collective, but in an individual capacity: or in other words, that each one should "*work on his own hook.*" In accordance therewith they adopted the following resolution:

> "*Resolved*, That while we commend the holding of meetings in tents, and the publication of tracts and periodicals, as important means of disseminating light; yet we deem it inconsistent for us, as a Convention, to take under our control, or give direction to any of these instrumentalities. Our position is, and must be: Let brethren engage in these enterprizes and sustain them on their own responsibility, according to their several convictions of truth and duty."

As they could not unite on any common faith, or to put forth any united effort; for what did they attempt union? It was revealed in their address when *read* by Needham to their Conference. We say when *read*, for after its reading Mr. Marsh moved that it be sent back to the committee for reconsideration. And before it was adopted, what was written respecting the "fall of Jonathan and Saul," &c., &c., was stricken out.[*] On the reading of that address it was seen that the call for that meeting, which Needham declared he wrote, originated in a desire on the part of him, Weetkee, Marsh & Co., to get all the assistance they could to aid them in their work of crushing the "Herald" office,—a work in which all the haters of Miller and Himes could heartily unite. Their peculiar hatred of Mr. Miller is evidenced in their several thrusts at him in their address. Their unqualified hate towards Mr. Himes, is seen in its every paragraph. The writer of the address seemed to feel keenly their isolation from the body which has the confidence of the Adventists at large, and therefore labored earnestly to create a false issue—insinuating that their being disfellowshipped by the body is owing to a difference of opinion, when he well knew that the sole cause was for reasons having no connection with that, and which reasons they themselves admit to be valid when they say:

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[*] This diabolical insinuation that Mr. Miller and Mr. Himes had fallen from their integrity as Adventists, was erased because they thought it not policy to publish it.

"We may become so reckless of that precious boon (liberty) that nobody can walk with us; and then *wonder* after the cause of discord, while ourself (themselves) is the sole cause of it." "We must so live before each other as to inspire confidence in each other's characters as Christians,—as confidence in the purity, uprightness and integrity of character, is the ground of all Christian union and fellowship. . . . We cannot expect union with those who follow Christ unless we ourselves follow him."

That is sound doctrine. Christian character is the only bond of Christian fellowship, and where that is wanting, there can be *no* Christian fellowship. As the leaders in this new party know that they are disfellowshipped because confidence in their character as Christians, and as pure minded men of integrity, has been lost—they having forfeited all title to consideration and respect by their wicked and secret conduct,[*] as unfolded in these pages by the publication of their own letters,—their expressions of wonder, because they are not fellowshipped are uncalled for. And for them to talk of confidence in the integrity of each other in the face of their unrecalled declarations of jesuitism and hypocrisy, charged by each on the other, is a pure mockery.

As they have taken no measures to forward in concert anything for God, and as their own relations, pecuniary and otherwise, to the "Herald" office are so well understood, it may be said of the third union Conference as of the second and first, that it accomplished nothing.

It has been no pleasant task to follow out the disaffection of the several persons who are thus made friends.—But by thus giving their several relations to the cause, and to each other, the question so often asked—why so many should have been disaffected?—is answered. It will be seen that their present attitude is the result of disappointed ambition, unrepented fanaticism, and unsanctified human nature. Having shown their hearts to be thus affected, the development of their true state of mind, while its existence is to be regretted, may be considered as not unfortunate.

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[*] While some have partaken of those secret workings, the others have partaken of their evil deeds by extending to them sympathy and co-operation, knowing the work in which they were detected, and have therefore lost confidence with them.

And now, in view of their secret letters, in view of their disingenuous and wicked speeches, Mr. Himes, and those who abide by the position first taken, and ever occupied by the tried friends of the cause, appeal to the brethren at large, and to an intelligent public, from the attacks of Weethee, Needham, Marsh, and others. They leave it to any intelligent and Christian tribunal to say whether more could have been honorably done to save these men, than has been done? Have they not been borne with and reasoned with?—Have they not been importuned to come out to the light of day?—When they had been detected in their secret work of darkness, were they cut off at once?—or were they not the rather exhorted to confess their wrongs, with the assurance that evidence of penitence should be followed by full and hearty forgiveness? Have they not been entreated time and again, to submit their grievances to the examination and consideration of impartial men? And have they not scornfully refused, and not accepted when they gave any evidence of sincerity in desiring an amicable adjustment? Have they not averred their determination to separate from all who would not unite with them in the work of crushing an innocent brother? And now, have they cause to wonder that those who have confidence in that injured and maligned brother, have lost confidence in them, or that they can be no longer fellowshipped, without first manifesting sincere and hearty penitence?

The history of the trials produced by those who are now in such fellowship, was due to the cause they have disgraced and periled; it was due to the public at large; it was due to those who have thus caused contempt to be heaped upon it; and it was particularly due to those, who having borne the heat and burden of the day, have had to endure the opprobrium caused by such unworthy fellow-

laborers. The means are now furnished for their being fully understood. The *Adventists* will no longer be necessarily identified with the *Unionists;* and the peace purity, and prosperity of the former cannot but be greatly advanced by the withdrawal of the latter.

These pages are not put forth in malice. It is a melancholy history of evils that have existed. Towards the parties disfellowshipped, there are felt only sorrow and pity that they have forfeited respect. And nothing would be more pleasing, than to see evidence of contrition of heart, and sincerity of mind manifested. But till then, in view of the past, how can they be worthy of our confidence? "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

"TRIED FRIENDS."

In various places of the pamphlet, Weethee has had many flings about Mr. Himes' "tried friends." The following extract of a letter from the brother who first introduced Weethee to Mr. Himes, will show how the former is appreciated by one of his:

"I was intensely anxious to know the nature and extent of the difficulties existing between yourself, J. P. Weethee, and others,—I have read attentively all that was said on the subject in the 'Herald' and 'Supplement to the Herald'—all of which I examined critically, and as I think, with an unprejudiced mind; and when I closed was forced to the conclusion that the authors of this pamphlet had plainly written condemnation against their own course! Yes, the facts presented in the case are so perfectly plain, that I can come to no other conclusion. And it does seem to me that those who have a different view, having the published evidence of the case before them, must be blinded by prejudice, or bear the character of wilful and malicious slanderers. Why, the very first thing that meets the eye in the pamphlet, is a falsehood—'The trial of J. V. Himes before the Chardon-street Church.' Who cannot see that this is not truth? How could

J. P. Weethee, G. Needham, and their followers call themselves 'The Chardon-street Church' after they had left that Church—*gone out from that Church?* The Protestant Methodists, after their secession, might with as much propriety have called themselves 'The Episcopal Methodist Church,' as for J. P. Weethee and his followers to call themselves the 'Chardon-street Church.' But the mock trial of J. V. Himes by these dissenters was extremely inconsistent and wicked; for it was commenced and carried through by his enemies and acknowledged accusers—a proceeding illegal, cruel, and unrighteous;—therefore to call this a trial, according to the purport of the pamphlet, is perfectly ridiculous. It is painful, but duty requires me to speak thus plain.—When I call to mind my former acquaintance with Weethee—that we resided in the same neighborhood—were brethren in the same Church—that the light of the glorious gospel of the second advent of our Saviour, shone upon our pathway nearly at the same time—that we were united in our views on the great subject—and could, and did sympathize with each other in the trials and persecutions through which we were called to pass, on account of our faith—when these scenes, the particulars of which I have not time nor space to name, are revived by recollections, I am forced to exclaim in agony of feelings, 'Can it be—is it possible that J. P. Weethee has been the means of distracting an Advent Church—become an enemy to the 'Advent Herald,' one of the best religious publications in the land, and so acknowledged by himself previous to his fall, and attempted to ruin its editor ? ! ! ! It is even so. And what has been the origin—the cause of this iniquitous proceeding? a covetous disposition—an unlawful, unholy desire to possess the rights of others, by intrigue and deception. And suppose J. P. Weethee and G. Needham had accomplished their wicked design in obtaining your office and the management of the 'Advent Herald,' how long would it have remained under their control? Not one year as I believe; for J. P. Weethee is not calculated for an editor of any kind; and it does seem to me that George Needham 'must be born again'—must learn how to treat his brethren with Christian courtesy, must show more candor, meekness, forbearance, and moral honesty, before he can ever render a religious periodical interesting to the pious. I judge thus from what his communications were in the Advent papers while he held a respectable standing among Adventists, as well as the late developments of his character. No, I do not believe that the 'Advent Herald' could live in the hands of these men, by all their manœuvring, one year. And then where would be the means of intercourse and religious information, which the *Adventists* now so peaceably, so unitedly, and so happily enjoy through the weekly visits of this paper? I do rejoice—I do bless and praise God that you discovered 'The Secret Workings' of these men before they could complete their ruinous plans.—And again I rejoice that throughout this fiery trial you have acted on the *defensive* only, and that in an Apostolic manner. And now that their deeds of darkness are made manifest to the world, they can no more do you a lasting injury. They may unite in their Conferences to destroy the 'Advent Herald' and its conductor, but the Lord will bring their wicked counsels to naught, and shame upon their own heads. Be encouraged, then, Bro. Himes, and persevere in that straight forward course which you have hitherto pursued, and continue to spread your valuable publications through the world, that all may hear and Christians rejoice that 'the stone cut out of the mountain without hands, will soon fill the whole earth.'

"But where is J. P. Weethee now? he has forsaken his home among Advent believers, and identified himself with a *party* whose views of Bible doctrines were diametrically opposed to his own. How inconsistent—how contrary to a well balanced mind! O, that he would repent and forsake the dark and downward way he is pursuing, return to the path of duty, and use every possible means to repair the injury he has done to the cause of our blessed Redeemer and the Advent brethren.—But I fear there is but little, if any reason to hope for such repentance; for it seems from the evidence that his way in transgression has been deliberate, and he is now led captive at the will of Satan. Yet I do hope and pray for his return.—May the Lord arrest his attention, and bring him to repentance. * * * Yours in hope, E. MARSH.

"*Nimmon's Cross Roads, Monroe Co., O., May 12th*, 1851."

MEETING UNDER COCHITUATE HALL.

On Wednesday, May 28th, the Weethee party had another Conference under Cochituate Hall, and chose Elder Henry Jones,—who has not been identified with Adventists since 1844,—as their chairman. Evidently feeling the loss of the confidence of the brethren in them, and seeking a loop-hole by which to escape from their position, they sent to Elder Himes the following letter:

"To ELD. J. V. HIMES:—Whereas the difficulties so called which have recently been made public between Eld.

J. P. Weethee and Eld. G. Needham, on the one part, and Eld. J. V. Himes on the other part, are now apparently the greatest obstacle there is in the way of union of heart, and union of effort of the Advent brethren, through our country; and

"Whereas there appears to be no prospect of these difficulties being settled between the parties themselves so as to remove this obstacle; and especially, because of Elder Himes' now considering Elds. Weethee and Needham too unworthy of his confidence, therefore we, the undersigned, individuals of the Advent faith, do hereby propose to Eld. Himes, to become ourselves a party, instead of Elders Weethee and Needham, solely for the purpose of investigation, without approving or condemning W. and N., and to submit those same difficulties to the decision of others, to be chosen according to the instrument drawn up by Bro. Tanner of Buffalo, and which has already been signed by the parties; and we hereby agree to abide the decision of such a body or council of men, in the usual way of abiding the results of mutual ecclesiastical councils; and to use our influence in favor of others doing the same; and should it suit Mr. Himes any better, we would leave it for him to propose some shorter and less expensive way of settling the difficulties, which shall be morally right, or in harmony with the principles of the gospel.

"Will Mr. Himes please to reply to the above proposition, during our present being together in the city; or by Friday noon; and direct to us, or any one of us, at the lower room of 'Cochituate Hall!'

"W. S. CAMPBELL, HENRY JONES, Z. CAMPBELL, N. PEASE, F. R. MAYERS, JONA. HAZELTON, J. W. BRITTON, E. WHITNEY.

"*Boston, May* 29, 1851."

ELDER HIMES' REPLY.

"*Charlestown, May 30th*, 1851.

"TO W. S. CAMPBELL AND OTHERS:

"Your note of yesterday was received, and found me

confined to a sick room, where I have been for some days. Nothing would give more pleasure to myself, and the brethren at large, than to see evidence of penitence for the secret workings in which Weethee, Needham, and their co-workers were detected; and I should be very happy to unite in any measures tending to throw additional light on the subject.

You speak of this being an obstacle to the 'union of heart and effort of the Advent brethren.' The Adventists have not, as I am aware, found it any such obstacle, but are in most cordial fellowship—excepting those who have become partizans of W. and N., or have departed from the 'specific work' in which the Advent body has been united from the first.

"You wholly misapprehend the nature of the 'obstacle' in the way of a settlement. It is not merely *my* loss of confidence in them, but that of *the brethren* at large, to whose good judgment I have committed the matter, in whose confidence I have acted, and who have seen no evidence that W. and N. desire an *honorable* adjustment. The brethren are aware of my repeated offers, from the first, to refer matters to the impartial judgment of disinterested minds, and of the scornfulness with which those offers have been rejected.

"You are aware that W. and N. have pretended to try and to excommunicate me; and that while their pretended bull of excommunication is unrecalled, they are not in a position to complain that I do not fellowship them. They have declared that the only condition on which they would agree to settle, was, that I should be disfellowshipped, and that they should disfellowship all who should fellowship me—[see p. 199]; have affirmed that no 'decision of any council whatever' would change their minds—[see note, p. 243]; and that they have bid 'a final adieu' to the Adventists—[see p. 250]. Now, as any attempt at settlement, without evidence that *they* wish an honorable one, would be time and money wasted; and as they have never recalled their avowed purpose to 'pursue me with a *relentless hand to the judgment*'—[see p. 245], that is the first step to be taken, if they wish a Christian adjustment. In my letter to them, of Jan. 10th, 1850—[see p. 239]—I proposed certain interrogatories, which, if answered to the satisfaction of the friends, would have paved the way for a mutual reference. While they remain unanswered, the brethren have no assurance of W. and N.'s sincerity.

"You purpose to become a party in their stead. You are of course aware that a settlement with any *third party* would not restore W. and N. I should reciprocate any proposition tending to an honorable adjustment, and deeply regret that this does not come from those occupying an impartial position. So long as W. and N. avow their rejection of all who fellowship me, their fellowshipping you is evidence that you disfellowship me, and therefore cannot take the impartial view of the case you propose to. Also your fellowshipping them, and uniting in the new party they have organized, in accordance with W.'s avowal, that 'if he could not carry all the Adventists with him he should draw off all that he could' [p. 200]—you having a full knowledge of the evidence of their conspiracy, secret letters, &c.,—shows that you have pre-judged the cases None of you were at the late conferences of Adventist. at New York or Salem, where some of you would have been, if your sympathies were there. The first on your list has disavowed any want of 'confidence in the Christian character or uprightness of W. and N.' [*Watchman*, May 28th, '51]; has warned the brethren against the Salem Conference, as a 'cecession,' [secession] has said: 'We warn all against that meeting, and the *union* it contemplates'—[*Watchman*, Dec. 18, '50]; which does not look like sincerity, in the expression in your letter of the *want of such union;* was a secretary of the late meeting of Unionists at New York, where W. and N. were fellowshipped, and W. was a secretary; yesterday discontinued his 'Herald,' and is doing what he can to induce others to. The second was a secretary there, has not co-operated with the Adventists for the last six years, and is now presiding at Weethee's meeting under Cochituate Hall, where Needham is secretary. Your third is

known to have no sympathy for the friends of the 'Herald,' has thrown what influence he may have had against it, and is doing what he can to distract the churches with doctrines of Judaism, which the Adventists have ever repudiated * Your fourth has been a zealous partisan of W. and N.—circulating their libelous pamphlet, &c. Your fifth, with a knowledge of the facts before him, has sustained and justified them during their entire conspiracy. Your sixth is also known to have given his full countenance and support to them, and is doing what he can to cut off the subscribers of the 'Herald.' Your seventh has also given them his full approbation. And your eighth now gives them his sympathy, which he might not have done had he not come in contact with wrong influences. So that your proposition to investigate 'without *approving or condemning* W. and N.,' I regret to say, shows a manifest *want of ingenuousness*,—to use no harsher term.

"As I have before said, this has ceased to be an individual question. It is of equal interest to the body at large, as to myself. W. and N. have published to the world their vindication of their conspiracy and attacks upon me, and have not intimated that they have anything additional to present. My reply has followed, and the whole history of the case will be presented to the brethren the coming week; so that every impartial mind can investigate and decide for himself. If, however, W. and N., or their friends, wish for any additional investigation, if they will recall the judgment they have expressed in the case, give evidence of a desire for an honorable adjustment, and assurance that they will abide the decision of a committee, I will meet them as a Christian before a council. Having acted only on the *defensive*, I have nothing to recall; and that there may be no obstacle on my part to any desired investigation, I hereby nominate Deacon John Pearson, of Newburyport, Mass.; Deacon Erastus Parker, of Waterbury, Vt.; and Elder Henry Plummer, of Haverhill, Mass.—men of age and ability, and in whose piety, judgment, integrity, experience, and impartiality all Adventists have confidence,—to give any desired hearing to the case whenever the above preliminary steps shall have been taken. J. V. HIMES."

* Needham feared *he* had never been converted.—p. 49.

INDEX.

p
Abby Folsom 14
A Conspiracy 111
A Mock Trial 189
Action of the church
  in Albany 218
Attempt at Bribery 233

Barton, Hull 13
Babylon, Cry of... 16
Bible Advocate.... 25
Buffum case....... 84

Certificates of
  D. Churchill...... 33
  S. Bliss 73, 129
  A. Shelden 85
p
P. R. Russell...... 86
D. I. Robinson 86, 139
P. H. Alley........ 89
J. Buffum......... 87
J. Wheeler........ 87
P. Hawkes........ 89
G. Peirce.......... 89
J. Pearson, jr 101, 137
L. Osler...... 117, 136
L. Hersey......... 129
J. W. West....... 135
P. Hobart......... 136
J. Daniels........ 137
I. H. Shipman... 137
I. E. Jones 145
M. Flood 147
p
Conferences at—
  Boston (first).... 4, 17
  Albany 24
  Rochester 37
  Buffalo 38
  New York 104
  Boston 119
  Salem 248
Cataleptic Developments........... 8
Camp meeting at
  Plainfield......... 11
  Do. at Windsor.. 12
Confession of Jos.
  Marsh 18
Cook's theories.... 22

p
Clayton, T. G..... 26
Clayton's Letter to W. S. Campbell. 28
Case of J. Marsh—his vibratory position............. 37
Consp'cy of Clayton 28
  " Weethee 41, 111
College at Uniontown........... 42
Class of Mutual Improvement...... 55
Coal Bill.......... 68
Conversa'n at Lowell.............. 83
Charges of G. Needham............ 127
Charges of Weethee............ 188
Confession of a conspiracy....... 111
Correspondence of H. Tanner with J. Marsh.......... 223

Disturbance of the Salem confer. by Weethee, Needham & Co....... 248

Election of Elder Himes as pastor of Chardon-street Church......... 181

Forgery of J. G. Hamblin's name. 202

Interview with W. of D. I. Robinson........ 123, 139
  I. E. Jones..... 140
  L. Osler........ 117
  C. B. Turner.... 169
  C. Merchant..... 170
  F. H. Berick.... 203
  H. Tanner...... 203
Interference of J. Marsh.......... 217

Jacobs, E......... 22
Judson's Letter to H. Tanner..... 53
  Do. to L. D. M. 57
  Do. to O. R. Fussett........... 90

p
Letters from
  W. S. Campbell. 27
  C. and H. E. W. 29
  I. C. Wellcome. 31
  F. Knight....... 45
  J. D. Boyer..... 47
  J. Cummings.... 51
  W. Burnham.... 51
  E. Burnham.... 81
  A. Pierce....... 90
  Eld. M. to W.... 93
  Eld. Himes to the officers of the church.... 147, 149
  Eld. Mansfield to Needham. 194, 201
  M. A. Dow. 204, 208
  W. N. to Elder H. 236
  E. Marsh....... 261
Loving expressions of Needham..... 49
Legal Advice...... 198

Marsh, J.......... 36
More secret workings............ 115
Meeting at Cochituate Hall 246
  " under " 263

Needham's controversy with Marsh 38
N.'s first letter to Elder Mansfield.. 61
  Second.......... 75
  Third.......... 110
  Fourth.......... 129
  Fifth............ 153
Notice to Weethee of the council.... 168

Oath in court..... 129
Opinions of themselves........... 253

Pickands, J. D.... 21
Plagiarism, charge of 45
Parable of the stagnant pool........ 153
Protest of Mr. Himes 162
  " of the church. 165
Publication of Weethee's pamphlet.. 198
Proposition from H. Tanner......... 210
Pilate and Herod made friends.... 255

p
Request of Needham that his letters be burnt.... 132
Report of the committee. 151
  " " council 172
Resolutions of Chardon-street church 182
Reply of Eld. H. 239, 264

Starkweather, John 8
Silas Lamson..... 13
Shut-door theory .. 18
Secession of Starkweather 9
  " Snow.... 19
  " Clayton.. 26
  " Weethee. 181

The Unionists..... 263
Tompkins, Lemuel 14
Turner, J. ..18, 35, 254
The Weethee conspiracy.......... 41
Testimony of
  L. Osler........ 73
  I. E. Jones..... 145
  C. B. Turner.... 169
  C. Merchant.... 170
Threat of M. Wood 145
  " " Needham 198
Tried Friends..... 261
Turner's charge vs. Needham....... 254

Union conferences-
  Starkweather's.. 12
  Marsh's......... 250
  Weethee's...... 253

Voice of Truth—A misnomer....... 16

Weethee's first letter to Eld. Mansfield............ 96
  Second.......... 155
Weethee refuses to put to vote motions 160
Wood forbids the publication of a document sent to Elder H. for publication by Weethee 186